

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמִיעָא, שְׁמִיעָא). Targ. Josh. VI, 27 שְׁמִיעָא (some ed. שְׁמִיעָא); a. e.

שְׁמִיעָא m. (preced. wds.) *servant, attendant*, esp. *the disciple ministering to the master*. Ber. 62^a שְׁמִיעָא ... א"ל R. Z. said to his attendant; R. Hash. 33^b. Pes. 103^b ש' שְׁמִיעָא my attendant did it of his own accord; a. fr.

שְׁמִיעוֹן (b. h.) pr. n. m. *Simeon, Simon*, 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שְׁמִיעוֹן שְׁמִיעוֹן Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 27 שְׁמִיעוֹן the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13¹⁹ ש' שְׁמִיעוֹן the prince of the tribe of S.; a. fr.—2) *Simon the Just*, a high priest. Yoma 69^a, ש' שְׁמִיעוֹן when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 ש' שְׁמִיעוֹן Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. a) S. son of Hillel. Sabb. 15^a.—b) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—c) S. ben Shetah, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66^a; a. fr.—d) R. S. ben Gamliel I (abbrev. רשב"ג) Ker. I, 7. Succ. 53^a; Tosef. ib. IV, 4. Ab. Zar. 20^a; (Y. ib. I, 40^a bot.; Y. Ber. IX, 13^b bot. גמליאל); a. e.—e) Rabbān S. ben Gamliel II. Hor. 13^b. Keth. 77^a, a. fr. מקום ש' שְׁמִיעוֹן wherever R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—f) R. S. son of R. Judah han-Nasi (B'rabbī). Ib. 103^b. Ber. 13^b; a. fr.—g) זמא II. —ש' בן זמא, v. Fr. Darkhē, Additamenta, p. 64-67.—4) name of several Amoraim, esp. a) R. S. bar Abba (Ba, Va), in Babli שְׁמִיעוֹן. Y. Sabb. VII, 8^a bot.; Bab. ib. 61^a. Y. Ber. V, 9^b bot.; Bab. ib. 33^a; a. fr.—b) R. S. b. Lakish (abbrev. רשב"ל, a. ריש לקיש, a. רשב"ל. Keth. 54^b. Gitt. 47^a. Y. Yeb. VIII, 9^d bot.; a. v. fr., v. לקיש I; a. other Amoraim; v. Fr. M'bo p. 127^a-130^a.

שְׁמִיעִי (b. h.) pr. n. m. *Shimei*, 1) son of Gera the Benjamite, who insulted David on his flight. Ber. 8^a. Koh. R. to VII, 15. Meg. 12^b; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. רוקיני). Men. 109^b.

שְׁמִיעִיָּה, שְׁמַעֲיָה (b. h.) pr. n. m. *Shemaiah*, colleague of Abtalion (v. אבְּתַלְיוֹן). Pes. 66^a. Ab. I, 10. Yoma 71^b. Gitt. 57^b; a. fr.

שְׁמִיעָתָא, שְׁמִיעָתָא f. (v. שְׁמִיעָא) *report, tradition, traditional law; outcome of a discussion, decision*. Targ. I Chr. XI, 11 (ed. Rahmer שְׁמִיעָא, corr. acc.). Ib. II, 55.—Erub. 9^b; Kidd. 50^b, a. e. וּמִדְּבַר שְׁמִיעָתָא but we must bring evidence against the tradition which we just cited; Ber. 33^a אֲשֶׁמַּעֲרִיהָ (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21^a ש' ר' א' a scholar whose final conclusions agree with the adopted practice. Snh. 38^b ר"מ ש' ר' R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one

to homily (v. אֲגָדָה), and one to parables. Ber. 6^b אֲגָדָה the merit of studying traditions lies in the reasoning thereon; a. v. fr.—*Pl. שְׁמִיעָתָא*. Nidd. 14^a שְׁמִיעָתָא, v. חָרָר; Keth. 62^b שְׁמִיעָתָא. Erub. 65^a מְדַרְשֵׁי שְׁמִיעָתָא thou hast thy traditions always ready. Ber. 42^a ש' ר' the adopted practice is not in agreement with all these traditions &c.; a. fr.

שְׁמִיעָן m. (b. h.; Shaf. of מצוץ, מוץ; v. Targ. Job IV, 12; XXVI, 14) [*chaff*]. 1) *particle, atom*. Sabb. 119^b ש' אפי' יש בו ש' של ע"א וכ' (2) (comp. מום) *blemish, suspicion*. Kidd. 71^b ש' פסול וכ' when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3^b ש' פסול and they found in him a blemish of descent, contrad. to שוץ (v. שוץ I); Meg. 25^b (Treat. Sof'rim ch. IX, 11 וּנְמִצָּא מִמּוֹד); a. e.

שְׁמִיעָן, שְׁמִיעָן ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נִכְךָ). Ab. Zar. 31^b וּמִדְּבַר שְׁמִיעָן wine (he refused to drink) because of a suspicion, but why did he refuse beer? רש' ש' because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

שְׁמִיעָה, שְׁמִיעָה f. (b. h.; preced. wds.) *blemish, disgrace*. Lev. R. s. 20 ש' דבר של ש' (some ed. שְׁמִיעָה) something disgraceful, v. יִשְׁרִיעָא.

שְׁמִיעָה, שְׁמִיעָה Yalk. Esth. 1048, read: שְׁמִיעָה, v. שְׁמִיעָה (חוקן).

שְׁמֵר (b. h.) [*to be still*], *to watch, guard, wait; to observe; to keep*. Snh. 63^b שְׁמֵר לִי וכ' one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58^a ... דְּשִׁמְרָא if one hires a workingman to guard a cow, a child &c. Sabb. 118^b שְׁמֵר יִשְׂרָאֵל if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שְׁמֵר f. שְׁמֵר &c. Ib. XXII, 4 ש' בְּשִׁבְרֵי שִׁיזָא ש' שְׁמֵר &c. you may put a dish into the well that it be kept (cool); a. e.

Pi. שְׁמֵר 1) same. Ib. 118^b שְׁמֵר יִשְׂרָאֵל if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62^b עֲנִיָּה זֵי לְשׂוּא שְׁמֵר the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 יוֹשֵׁב וְשִׁמְרָא וכ' the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58^d top וְשִׁמְרָא God has watched, and such a case has never occurred. Y. M. Kat. III, 82^c שְׁמֵר ... חֻקְבָּה ש' the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמֵר) *to clear wine from lees, filter, strain* (v. שְׁמֵר). Sabb. 138^a ש' חֲרִיב וכ' if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17^c; VII, 10^b, a. e. דְּמִשְׁמֵר חֲרִיב שׁוּם בּוֹרֵר he who filters is guilty &c., v. בָּרֵר. Ib. שְׁמֵר יֵין לְמִשְׁמֵר when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146^b שִׁמְרָה מְקוֹם הַעֲשׂוֹי לְשִׁמְרָה a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חוֹץ; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* a) *guarded*. Pes. 109^b (ref. to שמריים, Ex. XII, 42) מִן לַיִל הַמֵּשׁ וְבָא מִן הַמִּזְרִיקִין a night which is for all time guarded against dangers (v. מִצִּיָּק; R. Hash. 11^b.—b) *kept, preserved, designated*. Ib. לַיִל הַמֵּשׁ וְבָא מִשְׁשׁוֹ וְכִי a night which has been designated for redemption since the six days of creation. Snh. 99^a; Ber. 34^b וְכִי הַמֵּשׁ וְכִי v. עֲנָב; a. e.

Hithpa. 1) *to be on one's guard, be observant*. Mekh. Bo, s. 14 (ref. to שמריים, v. supra) צְרִיכִין מְגִיד ... צְרִיכִין this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanh. Bo 9.—2) *to be guarded*. B. Mets. 11^a הַמִּשְׁתַּמְרֶה if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99^b נִשְׁמְרוּ ... כל הַמִּשְׁמֵר who guards the Law (takes care not to forget it), his soul is guarded; a. e.

Nif. same, *to be on one's guard*. Ib. מִקוֹם כָּל שִׁמְרָה same, *to be on one's guard*. Ib. מִקוֹם שְׁמֵרָה שְׁמֵרָה wherever the Scripture has the words, 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. הַשְׁמֵר וְפָן וְכִי 'be on thy guard' and 'lest' make two prohibitions. Ib. 36^b הַשְׁמֵר followed by a negative is a prohibitory law; הַשְׁמֵר דַּעֲשֵׂה עֲשֵׂה a positive order, is a positive command (v. עֲשֵׂה).—[Tanh. Vayhi 13 וּמִשְׁמֵרֶיךָ, v. שְׁפָר]

שִׁמְרָה ch., *Ithpa.* אֲשֶׁתִּשְׁמֵר, v. סָמַר II. Targ. Is. VII, 4 some ed.

שִׁמְרָה m., pl. שְׁמֵרִים (b. h.), (preced.) *sediment, lees*. Sabb. 146^b הַשְׁמֵרָה מִן הַיַּיִן when the jug has a hole below the line of the lees. B. Bath. 96^b הַשְׁמֵרִים wine lees. Ib. טַעַם יֵינִי שֶׁ לֵּעִי lees which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמֵרֶיךָ ... אין מִשְׁרִיבִין שְׁמֵרִיךָ you dare not mix wine lees (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

שְׁמֵרָא ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמֵרָא Yalk. Jer. 321 דְּכֹלֵהוּ דְּרִי (not שְׁמֵרָא) and he (Zedekiah) had to drink the dregs of all those generations (bad to suffer for all the sins of &c.).

שְׁמֵרָא v. שְׁמֵרִי.

שְׁמֵרִין Gen. R. s. 36 some ed., v. שְׁמֵרִין.

שְׁמֵרִין (b. h.) *Samaria*, city and district. Esth. R. to I, 2. Tanh. Vayesheb 2 כְּשֶׁגָּלוּ יִשְׂרָאֵל מִשְׁ ... בִּשְׁ ... וְכִי when the Israelites were exiled from Samaria, Sennacherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10³ (ref. to Am. VI, 2) זֶה צִיּוֹן וְזֶה שְׁמֵרָא 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

שְׁמֵרִי v. שְׁמֵרִי.

שְׁמֵרִי m. (b. h.) *Samaritan*.—*Pl.* שְׁמֵרִי. Tanh. Vayesheb 2 לְמַלְחָמָה בָּאוּ עֲלֵיהֶן הֵנָּה the Samaritans went to war with them; ... נִקְרְאוּ שְׁמֵרִי were they Samaritans? were they not Cuthæans? But they are called Samaritans from the city of Samaria; Yalk. Kings 234; a. e.

שְׁמֵרִי L. Midr. Till. to Ps. LXXXVII, 5, v. שְׁמֵרִי.

שְׁמֵרִי = h. שְׁמֵרִי. Gen. R. s. 32; s. 81; a. e.—*Pl.* שְׁמֵרִי, שְׁמֵרִי, שְׁמֵרִי. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שְׁמֵרִין, Gen. XLVI, 13) this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35^a וְהָרַח מִשְׁמֵר; Y. Snh. III, 21^b top read: מִשְׁמֵרִי, v. מִשְׁמֵרִי.

שְׁמֵרִי = h. שְׁמֵרִי. Y. Ab. Zar. V, 44^d קְרִייה רִשְׁתָּהּ the city of Shomron. Ib. I, 39^c [read:] מִשְׁ ... כְּפִלְדִּין the garrison of Caesarea, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סְפִינִי.

שְׁמֵרִין Gen. R. s. 36 some ed., v. שְׁמֵרִין.

שְׁמֵרִין m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktsin III, 2.

שְׁמֵרִי Pi. שְׁמֵרִי (Shaf. of מִשְׁ, מִשְׁ) 1) *[to handle, be busy,] to minister, officiate*. Yoma VII, 5 גְּדוּל כֹּהֵן הַגָּדוֹל the high priest officiates in eight garments, and the common priests in four. Y. ib. 44^b bot. מִפְּנֵי מַדּוּ why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מִקְדֵּשׁ רִאשׁוֹן during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47^a הַחֲרָדִי שֶׁ הָיָה לְמִשְׁמֵרָה and all of them performed the functions of high priesthood. Y. Sot. IX, 24^a אֲלֵי שֶׁמֶשׁ הַשֶּׁמֶשׁ the former served in an administrative capacity (not merely as scholars). Tanh. Bo 4 וְאֵפֶלֶה שְׁמֵרָה 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end the planets did not perform their functions during all the twelve months (of the flood); they did act, only that their mark was not recognizable. Y. Yoma III, 41^a top ... הַמִּשְׁמֵרָה the Sagan had five functions to perform. Tam. V, 5 מִשְׁמֵרָה it served three purposes. Midd. I, 6 וּמַדּוּ הָיוּ מְשֻׁמְרִים and what were they used for? R. Hash. 3^a כִּי מִשְׁמֵרָה *ki serves* for four meanings &c., a. fr.—Euphem. מִשְׁמֵרָה, or only 'ש' *to perform the marital duty*; in gen. *to couple* (also of animals). Nidd. 17^a. Ib. II, 1. Bekh. 8^a; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 בִּיהָ אֵת שְׁמֵרָה v. בִּיהָ.—Ned. II, 1 קוֹנֵם שְׁמֵרָה

שְׁמִישָׁא I vow that I will not have intercourse with thee. Ib. 15^b; Keth. 71^b מְשַׁמְשָׁהּ she must allow him marital intercourse; a. fr.—2) (denom. of שְׁמִישׁ) *to attend, serve, wait upon*. Ab. I, 3 אר הרב v. עֲבָר. Sabb. 32^b מצינו by two thousand . . . servants. Kidd. 32^b גרול ממנו שש' we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) *to be in attendance upon a scholar* as a disciple. Ber. 47^b אפי' . . . ולא ש' חלמירי וכ' even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an 'am haarets (v. אֲרָץ). Sot. 47^b שלא ש' who did not wait upon scholars sufficiently. Y. Sabb. X, 12^c bot. וְשִׁירָה v. שְׁמִישָׁא אה אבא וכ'. Ib. III, 6^a (in Ohald. dict.) v. סְבוּרָא v. ולא ש'.

Hillpa, הִשְׁתַּמֵּשׁ, *Nithpa*, נִשְׁתַּמֵּשׁ (with ב) *to be handled, be used for*; (of persons) *to make use of, be waited upon*. Snh. 48^b בהן קודש אסור לְהִשְׁתַּמֵּשׁ בהן חול' having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84^b . . . כלי שני' shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 כי מלך ש' a vessel which the king has used &c., v. סָגָן. Hull. 60^b אדור אדור v. שִׁישְׁתַּמֵּשׁוּ בכור ברור אדור v. מִשְׁתַּמֵּשׁ v. בְּתָר. Koh. R. to II, 5 מִשְׁתַּמֵּשׁ וכ' Solomon made use of the spirits, and he sent to India &c. Ber. 52^b אסור לְהִשְׁתַּמֵּשׁ בשמש וכ' you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 שחיו (משמשי' (not שחיו מְשַׁמְשִׁין ברוה"ק (acted under) holy inspiration; a. fr.

שְׁמִישׁ, *Pa*, שְׁמִישׁ same, *to minister, wait upon*. Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. מְשַׁמֵּשׁ. Targ. Koh. X, 6 בש' באצלחורא וכ' (מְשַׁמֵּשׁ) enjoying happiness from above.—Ab. Zar. 10^b Antoninus אנטינינוס מְשַׁמֵּשׁ לרבי' waited upon (entertained) Rabbi; a. e.—Transf. *to couple*. Targ. Y. Lev. XV, 18; a. fr.

וּרְשָׁתָּא *to make use of*. Ab. I, 13 בהגא v. אִשְׁתַּמֵּשׁ. *Ilthpa*, הִשְׁתַּמֵּשׁ he who makes use of the crown (of the Law) goes to ruin. Meg. 16^a לא it is unbecoming to make use of royal garments in such a condition; a. e.

שְׁמִישׁ m. (preced.) *attendant, servant, waiter*. Pes. VII, 13 עומר וכ' when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52^b, v. שְׁמִישׁ; a. fr.—Snh. 59^b גרול וכ' גרול על ש' woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile*. Nidd. 11^b. Ib. 41^b; a. fr.—*Pl*. שְׁמִישִׁים. Mekh. Yithro, Bahod, s. 10; R. Hash. 24^b (ref. to Ex. XX, 23) שְׁמִישִׁי לא תעשון כדמות שְׁמִישִׁי (ref. to Ex. XX, 23) you shall not make an image like any of my servants (angels, Hayoth &c.) that are in attendance before me on high. Ib. שבמדור העליון ש' the servants of the higher dwelling (angels, Hayoth &c.); שבמדור התחתון (angels, Hayoth &c.); a. e.

שְׁמִישׁ c. (b. h.; preced.; v. Gen. I, 16 לממשלו' וכ' a. Targ. Y. ib. I, 18; emp. R. Hash. 24^b, quot. in preced.) *sun*. Taan. 8^b בשבת ש' sunshine on the Sabbath is a charity to the poor (who are cheered by it). Pes. 2^a מְשַׁמֵּשׁ, v. זְרִיחָה, v. זְרִיחָה. Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) וְכִי הָיָה עָלָיו ש' did the sun shine on him alone? but (it means,) as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. ער שלא ישקיע הקב"ה שְׁמִישׁוֹ וכ' before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 שְׁמִישָׁא (abbrev. ש' בין הש'—*Pl*. שְׁמִישָׁא v. שְׁנָה, ש' ע"ז [between the two services, between the rulership of the day and that of the night,] *at twilight*. Sabb. 34^b אירוחו ביה"ש . . . כל זמן שפני מזרח וכ' what time of the day is called *ben-hash-sh'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); ביה"ש when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-sh'mashoth* &c.; Y. Ber. I, 2^b bot. Ib. כהרע עין ביה"ש ten things were created on the Sabbath eve at twilight; a. fr.

שְׁמִישָׁא, שְׁמִישָׁא ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84^a, v. סִמְפָּקְתָּי. Sabb. 129^a ביש' יגנו let him lie in the sun. Ib. מְעַלֵּי, v. רְמַעְלֵי ביה"ש. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) ש' אחא ש' אחא ש' he heard the angels say . . . , the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—*Pl*. שְׁמִישָׁא, שְׁמִישָׁא, שְׁמִישָׁא.—Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text הערבים ש' בין הערבים ש' ביה"ש); a. fr.—Esp. (רְמַעְלֵי שבתא) *Friday evening, Sabbath eve*. Keth. 103^a כל ב' שמש' דור' וכ' every Sabbath eve he used to come home; ב' שמש' וכ' one Friday evening a neighbor came &c. Ber. 43^b בקדושא ב' ש' by partaking of the wine at the Kiddush (v. קידוש) on Friday night; a. fr.—2) (comp. תַּמְדָּה) *fever*. Gitt. 67^b ש' ב' שמש' דור' tertiary fever; ב' שמש' דור' diurnal fever; ש' שמש' דור' chronic fever; a. e.—*Pl*. שְׁמִישָׁא, שְׁמִישָׁא, שְׁמִישָׁא. Esth. R. introd. to II, 1 (R. Azariah) transl. inflammation of the eyes; Lev. R. s. 12 שְׁמִישָׁא (Yalk. Prov. 960 שְׁמִישָׁא); a. e.

שְׁמִישָׁא c. = h. שְׁמִישׁ. Targ. Y. II Ex. XXXIII, 11 (v. שְׁמִישָׁא). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. שְׁמִישָׁא, corr. acc.) *prostitute*.—Y. Taan. II, beg. 65^a מאן דלא let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28^d bot. דריא ש' . . . דריא ש' does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—*Pl*. שְׁמִישָׁא, שְׁמִישָׁא, שְׁמִישָׁא. Targ. Is. VI, 2 קדישין *red, inflammation*. Targ. Ps. XXIX, 9. Ib. CXXXVII, 6 (שְׁמִישָׁא) my servants (the angels). Targ. I Sam. VIII, 13 (הַקְדוֹת); a. e.

שְׁמִשׁוֹן, v. next art.

שְׁמִשׁוֹם, v. שְׁמִשׁוֹן.

שְׁמִשׁוֹן (b. h.) pr. n. m. *Samson*. Sot. I, 8 'ש' חלך וכו' S. followed his eyes, therefore they put his eyes out. B. Bath. 91^a, v. דַּחֲלֵלְפוֹנִי; a. fr.—Naz. I, 2 'וכ' ורניני כש' וב' if one says, I will be like S., like Manoah's son &c. Ib., a. fr. 'נזיר, v. נזיר. Ib. 'לנזיר ש'... לנזיר ש' what is the difference between a Nazarite for life and a Nazarite like S.? Y. ib. 51^b 'ש' שְׁמִשׁוֹן שְׁמִשׁוֹן what are the substitutes for Shimshon (in a Nazarite vow)? שְׁמִשׁוֹן שְׁמִשׁוֹן שְׁמִשׁוֹן *shimshokh, shimshor, shimshots*.

שְׁמִשׁוֹר, שְׁמִשׁוֹן, v. preced.

שְׁמִשְׁי (Ezra IV, 8, a. e.) pr. n. m. *Shimshai*, a scribe of the Samaritan colony; (in legend) a scribe at the court of Ahasuerus. Targ. II Esth. VI, 1.—Meg. 15^b sq. (ref. to Estb. VI, 2) 'וכ' מוחק ש' מלמד this intimates that Sh. had erased (the record in favor of Mordecai), and Gabriel wrote it over. Yalk. Esth. 1045 'הוא ש' הסופר Haman the wicked, that is Sh. the scribe, that is to say, Sh. the son of Haman; Esth. R. introd.; a. e.

שְׁמִשְׁמִין, v. שְׁמִשְׁתִּין.

שְׁמִשְׁק, v. שְׁמִשְׁתִּין.

שְׁמִתָּה (cmp. שָׁמָּה) *to be still, desolate*.—Denom.

שְׁמִתָּה (denom. of שְׁמִתָּה) *to excommunicate, accurse*. M. Kat. 16^a מִנְּלֵי דְּמִשְׁמִתָּה whence do we derive the authority to excommunicate (persons refusing to obey the summons of the court)? Ib.; Shebu. 36^a 'וכ' שְׁמִתָּה, v. שְׁמִתָּה. M. Kat. I. c. 'אזו וכו' לא אזו v. שְׁמִתָּה. Ms. M. (ed. שְׁמִתָּה) when a court of three has declared a ban, another court of three cannot raise it. Ib. 17^a 'וכ' ברישא מְשִׁמֵּת first he banned himself, and then him (the guilty scholar); a. fr.—Part. pass. (h. form) שְׁמִתָּה. Sabb. 67^a (in an incantation) 'שְׁמִתָּה שְׁמִתָּה cursed, broken, and banned.

שְׁמִתָּה, שְׁמִתָּה, שְׁמִתָּה f. (preced.) [*desolation*]. 1) *curse, ban*. Targ. Y. Gen. XLII, 37. Targ. Y. Num. XXI, 24. Targ. Cant. II, 16.—M. Kat. 17^a 'ש' מאי what is (the etymology of) *shamta*? Rab said שָׁמָּה there is death; Samuel said, שְׁמִתָּה יהיה (Ms. M. שְׁמִתָּה; Ar. שָׁמָּה, read: שְׁמִתָּה) he shall be (be thou) a desolation. Ib. 'ש' ליהוי הא' גברא בש' that man (thou) be excommunicated. Ib. 16^a 'וכ' עליה וכו' (masc.) the ban has not yet rested on him thirty days. Ib. 'וכ' ער דחילא ש' (it cannot be raised) before he has been under the ban thirty days. Sot. 5^a 'וכ' דלית ביה ובש' דלית ביה ובש' he (the scholar) in whom there is pride deserves excommunication, and also he in whom there is no pride at all. Kidd. 12^b Rab ordered to be lashed 'וכ' על דחילא ש' him who allowed excommunication (for contempt of court) to rest on him thirty days (and did not submit to authority). B. Mets. 70^a 'וכ' מכלל עליה ש' דרבנן Ms. M. and does not bring upon himself the ban of the Rabbis (but obeys their

summons); a. fr.—2) = h. חָרָם, *accursed object*. Targ. Y. Deut. XIII, 18.—Pl. שְׁמִתָּה. Ib. VII, 26, v. שְׁמִתָּה.

שְׁמִתָּה, v. שְׁמִתָּה.

שְׁמִתָּה, v. שְׁמִתָּה.

שֶׁן c. (b. h.; שֶׁן) 1) *tooth, tooth-like projection*. Sabb. VI, 5 (64^b) שֶׁן חוֹתְבָה שֶׁן שֶׁן חוֹתְבָה שֶׁן an inserted (natural) tooth or an (artificial) gold tooth; (Bab. ed. שֶׁן חוֹתְבָה שֶׁן Ms. O. ורשן, v. Rashi a. l.). Ib. 10, v. שֶׁן; a. fr.—Esp. (sub. נֹכַח) *the damage done by an animal's eating*. B. Kam. 2^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה three chief damages are mentioned (in the Scriptural text) with reference to the ox: damage by the horn, by the tooth, and by the foot. Ib. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה, v. שֶׁן חוֹתְבָה. Ib. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה it refers to damages by the tooth and by the foot; where is the damage by the tooth or the foot written (in the Biblical text)? Ib. 'וכ' וכו' שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה this refers to damage by the tooth; a. fr.—Du. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה you may cut ritually with anything, except... with teeth in the jaw. Ib. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה and if the teeth of the saw have been made smooth. Keth. 71^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה, v. שֶׁן חוֹתְבָה. Ib. 16^a, v. שֶׁן חוֹתְבָה. Kel. XIII, 8 שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה (a hackle) whose teeth are broken off. Gen. R. s. 33 שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה Rabbi suffered from tooth-ache for thirteen years. Keth. 111^b 'וכ' שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה he who causes his neighbor to show the white of his teeth (who makes him cheerful) does better than he who gives him milk to drink. Ib. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה read not *l'ben shinnayim* (Gen. XLIX, 12) but *libbun shinnayim* (whitening of teeth, cheerfulness); a. fr.—2) *any organ of the body resembling teeth, gland*.—Du. as ab. Y. Yeb. VI, beg. 7^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה that part of the vagina which has glands; and farther inside; Nidd. 41^b. Hull. 16^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה the glands of his rectum will fall off; Sabb. 82^a; a. e.—3) *cliff, peak*. Gen. R. s. 74 שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה) *ivory*. Num. R. s. 3¹² (play on words) שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); *shen* has the meaning of *strong* (ref. to Cant. V, 14); a. e.—5) *marble*. Cant. R. to V, 11; Yalk. ib. 991, v. שֶׁן חוֹתְבָה.

שֶׁן, שֶׁן, שֶׁן ch. same. Targ. O. Deut. XXXII, 24. Targ. Ex. XXI, 24. Targ. I Kings X, 22 (פִּילָא I). Ib. 18. Targ. I Sam. XIV, 4; a. fr.—Y. Kil. IX, 32^b bot. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה how is that tooth of thine? Y. Keth. XII, 35^a bot.; Gen. R. s. 33. Ib. שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה he put his hand on his (Rabbi's) tooth, and it was cured.—Gitt. 68^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה he puts it (the Shamir) on the peak of a mountain, and the mountain bursts. Snh. 96^b שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה (Rashi דְּשִׁירָה) come (to Jerusalem) even if it be necessary to march over the cliffs of mountains (differ. in Rashi); Yalk. Is. 287; a. fr.—שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה שֶׁן חוֹתְבָה pr. n. pl. *the Cliff of Dor* (v. Hildesh. Beitr. pp. 4; 10). Y. Shebi. VI, 36^c (not דְּרֹר; Tosef. ib. IV, 11 שְׁרִיא דְּרֹר (corr. acc.);

Sifrē Deut. 51 [read:] מדרב שר שן דורר; Yalk. ib. 874 (corr. acc.).—*Pl.* שְׁנִי, שְׁנִיָּה, שְׁנִיָּין. Targ. Am. IV, 6 (not שְׁנִיָּין). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שְׁנִיָּין); a. fr.—Y. Kil. IX, 32^b חשש . . . שְׁנִיָּין (ב) suffered from tooth-ache for thirteen years. Ib. 1. כ. שְׁנִיָּין one of my teeth annoys me; (Y. Keth. I, c. שְׁנִיָּין).—Sabb. 82^a, v. בְּרִכְשָׁא; a. fr.

יְשִׁיבָהּ v. שְׁבָהּ, שָׁבָה

שִׂנְאָה (*b. h.*) *to hate*. Pes. 49^b גידולה שנאה שזונקין וכו' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113^b שלשה זונקין three classes of men does the Lord hate. Ib. שונאין זה וכו' three kinds of creatures hate one another, the dog &c. Ib. מצוה לשתאוי (Var. מותר) it is right (permitted) to hate him. Ib. שונאין את אדניכם hate your masters. Shh. 108^b the raven said to Noah, שונאי ואחתי שונאתי thy master (God) hates me, and thou hatest me. Ab. I, 10 וישנוי... אוהב love work and hate office; a. fr.—Part. pass. שנוא; f. וכו' &c. Kidd. 68^a; Yeb. 23^a (ref. to Deut. XXI, 15) רש יש there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. בנישואיה v. שנישואין; a. e.—Sifra K'doshim, Par. 3, ch. VIII שנואין.

Nif. נִשְׂנְאָה, *Nithpa.* נִשְׂנְאָה to be hated. Num. R. s. 4^s
 וְכִּי נִשְׂנְאָה הָיָה רֹרֵר סִינַי שְׂבוּ נִשְׂנְאָה וְכִּי it is called Mount Sinai, because
 on it the gentiles became hateful to the Lord &c. (v. נִשְׂנְאָה); Yalk. Is. 363 נִשְׂנְאָה־נִשְׂנְאָה. Taan. 7^b (ref. to יִשְׂנְאָה, Koh.
 VIII, 1) אֲרִי יִשְׂנְאָה אֱלֹהִים read not *y'shunnē* (shall be
 changed), but *yissannē* (shall be hated).

Pu. שִׁנָּה same. Pesik. R. s. 14 (ref. to Koh. l. c.) שִׁנָּה
 יִשְׁנֶה read *y'sunne*, with Samekh (v. supra).

שִׁנָּה ch. same, v. **סָנַה**.

שָׁנָה I to change, v. שָׁנָה.

שָׁנָה II ch. = h. שָׁנָה, *year*. Targ. Lev. XXV, 53 (O. ed. Vien. שָׁנָה); a. fr.—Constr. שָׁנָה. Ib. 5; a. e.—*Pl.* שָׁנָה. שָׁנָה. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שָׁנָה Ms. (ed. שָׁנָה).—R. Hash. 31^a שָׁנָה שִׁירָה the world will last six thousand years. Ab. Zar. 9^a. Ib. b sq. שִׁירָה שִׁירָה ... שִׁירָה a document dated six years ahead; a. fr.

שָׁנָא or שִׁנְאָה, v. שִׁנְאָה.

שִׁנְאָה m., pl. שִׁנְאֹת v. סִנְאָה.

שנאָה f. (b.h.; שֵׂנְאָה) *hatred*. Sabb. 32^b, a. fr. שנאָה תּוֹמַם הָיָה, v. תּוֹמַם. Ab. II, 11 חֲרִיתוֹת הַיָּדוּעִים misanthropy. Pes. 49^b, v. שֵׁנְאָה. Sabb. 89^a (play on סִינִי) לְאַחֶיךָ אֱלֹהִים הָיוּ שֵׁנְאָה וְכָפֹר עָלֶיךָ הָיוּ הַגִּילּוּתִים the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שֵׁנְאָה); ib.^b; a. fr.

שנאן, Esth. R. to II, 1 (ר' עזריה), corrupt ditto-graphy of **שנאין**, v. **שפיר**.

שְׂנֵאִתָּא f. (preced. art.) *object of hatred, enemies*.
Shebu. 35^b שְׂנֵאִתָּא מֵאֵי יִרְדּוּ (Ms. M. שְׂנֵאִתָּא מֵאֵי רַב) who
are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060
סְנֵאִתָּא

שְׁנֵיָן m. (b. h.; v. שְׁנָה I) *repetition, double*. Pesik. Bahod., p. 107^b (ref. to Ps. LXVIII, 18 רְבוּחִים אֲלֵיךְ שִׁי) the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108^a (= שְׁנֵיָן וְכִי) and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from תָּחָה) שָׁבָהּ ... שְׁנֵיָן the most beautiful and worthy of them; ib. (עֲשָׂן = שְׁנֵיָן) הָיָה לָהֶם רִירוֹה אֲפֹכִי in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

וְשִׁנְהֵפִיר v. שְׁנֵה־פִיר

שני. I, v. שְׁנֵי.

שָׁנָה II f. (b. h.; ירשן, v. Halévy, Revue des Et. Juives XI, 1885, p. 64) year. Ber. 55^a ש' מיבה וכו' three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש הש'. Ib. 2^a ש' עולתו לו' it is counted as one year of his reign (his second year begins). Y. Yoma V, 42^c top; Bab. ib. 53^b, v. גַּשְׁם. Ib. 39^b מִזֵּי הוּא שָׁנָה בְּשָׁנָה ... אוֹחֶזָה ש' (on the Day of Atonement of) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97^a; Ab. Zar. 9^a. שְׁנַת אֲפִיקִים ש' וכו' אֲחֻזָּה ש' Naz. 5^a שְׁנַת אֲפִיקִים ... the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 ברך ש' שְׁנָתָה in her first year; a. v. fr. — *Pl.* שְׁנִים, constr. שְׁנוֹת. נָשָׂא. Naz. I. c. יָמִים שְׁנֵי שָׁנִים עֲמוֹךְ ש' (שְׁנִי). to which the word 'years' is not attached; זֶה שֵׁשׁ עָמַי ש' this passage (Gen. XII, 1) where 'years' is combined with days. Yoma 71^a (ref. to Prov. III, 2) שָׁל דְּיָמִים יִישׁ וכו' רבי יש' ש' are there years of life, and years of no life? חָכָם אֱלֹהִים שְׁנוֹתָיו ש' those are a man's years which are changed for him from evil to good. Sabb. 89^b (ref. to Chagigah, Is. I, 18) אִם יִדְרִי חַטָּאתֶיךָ כְּש' חֲלָלוּ וכו' כְּשֵׁנִים were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12^a bot. שְׁנֵי שָׁנִים כְּש' שְׁנֵי שָׁנִים כְּש' between the heaven and the earth; כְּשֵׁנִי אֲבוֹתָם as the years of the patriarchs; a. v. fr. — בִּירְכַת הַשָּׁנָה (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (בִּרְכּוֹתָהּ). Ber. 29^a, v. שְׁנֵי שָׁנִים. Taan. 2^a; a. fr.

שָׁמַר, v. שָׁמְרָה.

שִׁנָּה f. (שִׁנִּי) 1) *change, reverse*. Targ. Ez. XVI, 34.—
2) *strangeness, something bewildering*. Targ. Jer. V, 30 (h. text שְׁעִירִי). Ib. XVIII, 13 (ed. Wil. שִׁנִּי; h. text שְׁעִירִי).
Ib. XXXIII, 14 (ed. Wil. שִׁנִּי). Targ. Hos. VI, 10.

שניא, v. סניא.

שניא, v. שניא, שניא, שניא, שניא.

שניא, v. שניא.

שניא, v. sub שניא.

שניא, v. שניא.

שניא, v. שניא.

שניא, f. = שניא, cliff, bluff, embankment. Y. B. Kam. X, 7^b bot. שניא he who rescues things ... from the bluff of the sea, or from the alluvium of the river (v. שניא); Y. Shek. VII, 50^c hot. שניא (v. שניא); Tosef. B. Mets. II, 2 שניא (v. שניא); Var. (ed. Zuck. שניא ... משניא); (B. Mets. 21^b שניא, v. שניא).

שניא, v. שניא.

שניא, v. שניא.

שניא, Targ. Cant. I, 17 ed. Vien., read שניא, v. שניא.

שניא, m. (b. h.) scarlet; שניא, v. שניא. — Pl. שניא. Sabb. 89^b (ref. to Is. I, 18) שניא (as scarlet) &c.; Yalk. Is. 256; a. e., v. שניא II.

שניא, (b. h.) 1) to repeat, do a second time. Yoma 86^b שניא but if he committed the same sins again, he must confess them. Ib. שניא when a man commits a sin and repeats it, it appears to him permitted; M. Kat. 27^b. Ib. 16^b; Ber. 18^a שניא, thou hast not repeated, and if thou hast repeated, thou hast not reviewed a third time, and if thou hast done so, they have not explained it to thee (v. שניא). Sot. 9^a (ref. to Mal. III, 6) שניא I never struck a nation and had to do it a second time, but you, children of Israel, have not been consumed; Yalk. Deut. 825. Ib. שניא who used to strike a man once and no more (killed with one stroke). Tosef. Toh. IV, 1 שניא we say to him that he should do it again (when it will be seen whether it can be done without touching uncleanness); Nidd. 5^b שניא we say to him, do it again, and he does it again; a. fr. — Part. pass. שניא; f. שניא. Meg. 31^a; Ab. Zar. 19^b, v. שניא; a. e. — 2) (denom. of שניא) to study the Mishnah; in gen. to study; to teach. Meg. 28^b; Nidd. 73^a שניא he who studies (reviews) traditional laws every day. Meg. 32^a; Treat. Sof'rim III, 10 שניא who studies (Mishnah and Gemarah) without chant. B. Mets. 44^a שניא in thy earlier days thou taughtest us ..., and again in thy old days, thou teachest us &c.; Ab. Zar. 52^b. Erub. 92^a שניא but if Rabbi has not taught that, whence could Rabbi have it?; Yeb. 43^a; Nidd. 62^a שניא Rabbi has not taught this? whence &c.? Yeb. 108^b, a. e. שניא he who taught this, has not taught that, i. e. the two clauses in the Mishnah are from different authors, v. שניא. Hull. 85^a שניא ... וְשִׁנְיָא רַבִּי Ms. M. (ed. וְשִׁנְיָא) Rabbi approved of the opinion of R. ..., and embodied it in the Mishnah as the opinion of 'the scholars'. Pes. 3^b; Hull. 63^b שניא one should always teach his pupil the shortest way (use the briefest terms). Ib. 81^b, a. fr. שניא they have taught this only with regard to a case &c., i. e. this is meant only when &c.; a. fr. — Part. pass. as ab. Nidd. 22^b, a. fr. שניא, v. שניא.

שניא, v. שניא. 1) to be repeated. Snh. 59^a שניא, v. שניא. Hull. 63^b שניא why are the laws of clean and unclean animals repeated (in Deut.)? With reference to quadrupeds, on account of *hassh'su'ah* (Deut. XIV, 7, which is not found in Lev. XI, 4) &c., v. שניא; Bekh. 6^b; a. e. — 2) to be taught. B. Mets. 33^b; B. Kam. 94^b, a. e. שניא this Mishnah was taught (originated) in Rabbi's days. Ber. 28^a, v. שניא; a. e. Hif. שניא to teach (Mishnah &c.). Lam. R. to I, 6 שניא, v. שניא II; a. e.

שניא, v. שניא. 1) to repeat, to come a second time. Y. Snh. III, 21^b hot. שניא, v. שניא. Num. R. s. 4²⁰ שניא, v. שניא. — 2) to change, vary, modify; to make a distinction. B. Mets. VI, 2 שניא, v. שניא. Snh. 92^b ... שניא even in time of danger (persecution) a man must not change himself from (disguise the insignia of) his office. Yeb. 65^b שניא one may modify (the report of a person's utterances) in the interest of peace. Ib. שניא peace is a great thing, for even the Lord modified (Sarah's words) for its sake (ref. to Gen. XVIII, 12 a. 13). Y. Pes. IV, 30^d top שניא change not the usage of your fathers &s. Gen. R. s. 48 שניא ... שניא this is one of the things which they (the seventy translators) changed for king Ptolemee. Sabb. 10^b שניא a man must never distinguish his son among his sons (favor one son more than the others); Gen. R. s. 84. Bets. 30^a שניא if it is not possible to do the thing in a different manner (so as to be reminded that it is a Holy Day). Tanh. Nitsabim 3 שניא which of us changed his conduct towards the other?; Yalk. Mal. 589 שניא which of us changed his conduct towards the other?; f. שניא. Y. Taan. I, end, 64^d שניא the raven came out of the ark looking different from all other creatures (black). Shek. V, 2, v. שניא. Sabb. 56^a (ref. to II Sam. XII, 9) שניא this evil deed is different from all &c. Ib. 156^b שניא a strange (unnatural, sudden) death; Sot. 35^a; a. fr. — Deut. R. s. 9 שניא he saw him (the angel of death) looking strange (excited); why art thou excited?

שניא, v. שניא. Nithpa. שניא to be changed, different. Snh. 38^a שניא by three things one man is distinguishable from another: by his voice &c. Pes. X, 4 (116^a) שניא why is this night different

from all other nights? Snh. 71^b [read:] וְנִי דִינִי because his (the proselyte's) legal status is different, and the mode of capital punishment is different for him. Sabb. 53^b וְכִי סִדְרִי וְכִי the order of nature had to be changed for him. R. Hash. 19^a מִדֵּה מֵהָאֵל where in are we different from any other nation or tongue that you decree for us such hard decrees?; a. e.

שְׁנָא, שְׁנִי ch. same, 1) *to repeat*. Targ. ISam. XXVI, 8 ed. Wil. (v. תְּנִי).—Snh. 59^a בְּסִינִי בְּסִינִי and why is it repeated at Sinai?; a. e.—2) *to change; to be different*. Targ. O. Deut. XXXIV, 7.—Lev. R. s. 22 דְּהוּרָה דְּהוּרִין כל מאי דְּהוּרָה דְּהוּרִין ש' as the one (the mosquito) changed, so did the other (Titus) change. Yeb. 21^b אָז דִּילְמָא לֹא שְׁנָא (abbrev. ל"ש) or is there no difference (between the wife of a brother on the mother's side and that of a brother on the father's side)? Succ. 29^b וְל"ש וְכִי... ול"ש וְכִי no difference whether it is the first Holy Day or the second. Ib. 30^a ל"ש לִפְנֵי וְכִי no difference whether before &c. Sabb. 6^a ל"ש דְּכִי נָמִי ל"ש in this case, too, it is the same; a. v. fr.—Yeb. l. c. הָא ש' דְּכִי מֵאִי ש' (abbrev. מ"ש) what difference is there between the former and the latter? Sabb. 4^a מ"ש דְּכֵאֵי and wherein lies the difference? Ib. 2^b... מ"ש דְּכֵאֵי wherein lies the difference (what reason is there) that the Mishnah says here, 'two which are four within, and two which are four without', and there (Shebu. I, 1) only, 'two which are four'?; a. fr.—*Part. it is different*. Succ. 21^b ש' שְׁוֹרִיִּם הוּאִיל וְכִי it is different in the case of oxen, because &c. Sabb. 7^b ש' צְרוּר וְכִי it is different with bundles and other objects &c. Ker. 11^a וְהֵכָּה ש' but here it is different; a. v. fr.—V. שְׁנִיָּא.

Pa שְׁנִי 1) *to change; to act strangely*. Targ. Gen. XII, 14. Targ. Ps. LXXXIX, 35. Ib. XXXIV, 1. Targ. Y. II Deut. XXXII, 5; a. fr.—[Ib. 41 אִישִׁנִּי, read: אִישִׁנִּי, v. שְׁנִי.—Targ. Jud. XX, 16 מִשְׁנִי, read: מִשְׁנִי, v. שְׁנִי.]—Taan. 24^b שְׁנִי דִּיכְרִיךְ ש' he changed his place. Ker. 11^a כְּמָה דְּאִפְשֵׁר לְשִׁנוּרִי מִשְׁנִינִי בִּשְׁנִינִי, לִישְׁנָא דְּשִׁנוּרִי as much as it is feasible to change (the mode of doing a thing); we must change on the Holy Day; Sabb. 128^b; ib. 117^b מִשְׁנִינִי וְכִי... וְלֹא מִשְׁנִינִי וְכִי but there are those women that fill their pitchers... without any change, and we say nothing to them (to interfere)! Snh. 96^a top שְׁנִי נִפְשִׁיךְ (Rashi אֲשֶׁנִּי) disguise thyself; how shall I disguise (myself)?; Yalk. Is. 276; a. fr.—2) *to reply*. Sabb. 7^b וְכִי at times he replied to it (met the objection by saying) &c. Ib. 3^b וְכִי דִּמְשִׁנִּי לֵךְ Keth. 98^b דִּשְׁנִינִי, v. שְׁנִינִי. Pes. 20^b שְׁנִינִי and he answered, it is different in that case; a. fr.—Shebu. 21^a top כְּדִשְׁנִי לִיהֵא (Rashi כְּדִשְׁנִי) as he (Abayi) replied to him (R. Papa, further below).

Af. שְׁנִי *to change, act strangely*. Targ. Mal. III, 6. Targ. O. a. Y. I Deut. XXXII, 5; a. fr.—[Targ. Ps. LXXI, 17 אִישִׁנִּי, read with ed. Lag. אִישִׁנִּי].—Snh. 96^a top, v. supra.

Ithpa. אֲשֶׁנִּי, *Ithpe.* אֲשֶׁנִּי 1) *to be changed*. Targ. Deut. l. c. Targ. Lam. IV, 1; a. e.—Snh. 71^b נִימָא הוּאִיל וְכִי א' מִרְרִחוֹ לֹא א' let us say, because his status has changed, he is a different person (not responsible for acts committed in his previous condition); this man's

legal status has changed, but the mode of his execution is not affected thereby. Ib. דֵּא' לְגַמְרִי... דֵּא' לְגַמְרִי because a change has taken place (by her becoming of age), she is a different person (and the mode of her execution must be different): so much the more here (in the case of a proselyte) where a complete change has taken place. Ib. 96^a אִפִּיָּה וְדִוְדָּה וְכִי his face changed, and he looked like a dog. Sabb. 36^a שְׁמִיִּדְדוֹ וְכִי the names of the following three things have changed since the destruction of the Temple; Succ. 34^a; a. e.

שְׁנִי *two*, v. שְׁנִיָּא.

שְׁנִי *to hate*, v. שְׁנִיָּא.

שְׁנִיָּא, שְׁנִיָּא m. (b. h.) *second*. Meg. IV, 1 בש' on the second day of the week. Ib. 22^a; Taan. 27^b קוּרָא דְּשֵׁי the second (of those called to read from the Law) reads &c. Bets. 6^a, a. fr. ש' הָיָה הַיּוֹם הַשֵּׁנִי the second (Rabbinical) Holy Day (instituted on account of the uncertainty of the calendar). Sabb. 40^b, a. fr. ש' second vessel, i. e. a vessel into which a boiling mass has been poured, contrad. to כְּלִי רִאשׁוֹן a vessel direct from the fire.—Maas. Sh. I, 1, a. fr. ש' מַעֲשֵׂה, v. מַעֲשֵׂה.—Esp. a) (לְטִימָאָה) ש' *the second degree of levitical uncleanness, an object made unclean through contact with uncleanness*, v. רִאשׁוֹן. Toh. II, 2 ש' אִיבָל ש' he that eats food unclean in the second degree, becomes unclean in the second degree. Pes. 14^a ש' וְש' הוּאִיל וְכִי it is a contact between two things both unclean in the second degree, and why do you say that he adds to the degree of uncleanness?; a. fr.—b) *relationship in the second degree, second generation*. Snh. 28^a חֶקֶן ש' בש' חֶקֶן we have learned that a relative in the second degree (first cousin) cannot testify for or against a relative in the second degree; ש' בְּרִאשׁוֹן חֶקֶן we have learned that one of the second generation cannot testify for or against one of the first generation, i. e. his uncle. Ib. שְׁלִישִׁי בש' a relative in the third degree against one in the second degree, i. e. his father's first cousin; a. fr.—*Pl.* שְׁנִיָּא. Yad. II, 2 וְאִזְדַּחַשׁ מִמֶּנּוּ אֶחָד וְשׁוּבָה וְשׁוּבָה וְשׁוּבָה water poured over his hands a second time on another place. Ib. וְעַל הַשֵּׁי טָרוּרִי and a loaf which fell on the place which received the second water is clean. Gen. R. s. 31 וְכִי the second story of the ark was for him (Noah) and his sons and the clean animals; a. fr.—*Fem.* שְׁנִיָּא, שְׁנִיָּא, שְׁנִיָּא (לְטִימָאָה), v. supra. Ab. Zar. 3^b ש' during the second three hours of the day; a. fr.—Esp. שְׁנִיָּא (sub. לְעִירוֹה) *incest of second degree, intermarriage forbidden by rabbinical enactment*. Yeb. 21^b אִמִּי כִירוֹה אִמִּי אִמִּי connection with one's mother is incest, with one's mother's mother incest in the second degree. Ib. מִשְׁוִים ש' as incest of the second degree; a. fr.—*Pl.* as above. Ib. ש' הָיָה מִדֵּה הָאֵל... מֵאִי נִינְחוּ (ref. to Lev. XVIII, 27) ש' *ha'el* means the severe, which implies that there are milder forms of incest; what are they? The *sh'niyoth*; a. fr.

שְׁנִיָּא, שְׁנִיָּא f. (שְׁנִיָּא) 1) *different, a different thing*.—[Targ. Prov. X, 14 שְׁנִיָּא some ed., read: שְׁנִיָּא].—Y. Dem

I, 21^d bot. [read] 'הוא דבר... הוא דבר' it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32^c 'הוא דבר... הוא דבר' it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37^d 'הוא דבר' it is a different case; a. fr.—[V. 'שני', s. v. 'שני']—2) *strange thing, folly*.—Pl. 'שני', 'שני', 'שני'. Targ. Is. XXX, 10 (h. text מוחלית).

שְׁנִיאוֹתָא, v. שְׁנִיאוֹתָא.

שְׁנִיגוֹר, Y. Succ. III, beg. 53^c, v. סְנִיגוֹר.

שְׁנִיר, Y. Yeb. I, 3^b top עוֹנִירָא v. שְׁנִירָא.

שְׁנִירָא, v. שְׁנִירָא.

שְׁנִירָא pr. n. pl., v. שְׁנִירָא.

שְׁנִירָא m., **שְׁנִירָא** f. (b. h.) *two*. Ber. 8^a reading the Scriptural portion of the week twice, and the Targum once. Ib. 'שני' שניעור ש' a distance of two gates. Zeb. V, 4, v. מִתְּנָה Sabb. I, 1 שני שני ש' two ways of transfer from place to place, which become four (by rabbinical addition). Ib. בש' בחדש ש' both of them are free. Snh. V, 3 בש' בש' on the second day of the month. Ib. בש' שעות in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—**שְׁנִירָא** twelve. Nidd. 69^b. Ab. Zar. 3^b; a. fr.

שְׁנִירָא, Mikv. X, 4, v. שְׁנִירָא.

שְׁנִירָא (b. h.) pr. n. *Senir*, a portion of Mount Hermon. Succ. 12^a, v. קָרַשׁ Cant. R. to IV, 8 [read:] מִן זֶה הַשְּׁנִירָא as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Hull. 60^b 'שני' וְשִׁירִין מִהָרִי וְכ' Senir and Sirion belong to the mountains of Palestine; a. e.

שְׁנִירָא, v. שְׁנִירָא.

שְׁנִירָא, v. שְׁנִירָא.

שְׁנִירָא (b. h.) *to be pointed, sharp; to sharpen*.—Part. pass. שְׁנִירָא, pl. שְׁנִירָא *sharpened*; trans. *ready, quick*. Pesik. Bahod., p. 108^a, a. e., v. שְׁנִירָא.

שְׁנִירָא 1) *to sharpen*; trans. (comp. תורר) *to teach diligently*, v. שְׁנִירָא.—2) *to brighten, cheer*. Ab. d'R. N. ch. XVIII and with this (his disposition) he cheered all Israel's scholars.—3) *to speak distinctly*. Y. Ber. III, 6^b bot. בפני... משנן בפי is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

שְׁנִירָא ch. same. Part. pass. שְׁנִירָא, שְׁנִירָא (שְׁנִירָא); pl. שְׁנִירָא (שְׁנִירָא). Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II 'שני', not 'שני'). Targ. Y. I Deut. XXXII, 41. Targ. Ps. CXX, 4 'שני' ed. Lag. (oth. ed. 'שני').

שְׁנִירָא *to sharpen*. Ib. LXIV, 4 שְׁנִירָא (ed. Wil. 'שני'). Targ. Jer. LI, 11. Targ. Y. II Deut. I c. אִישׁוֹנִי בְּרִיקָא, read: אִישׁוֹנִי בְּרִיקָא.

שְׁנִירָא *to be sharpened, polished*. Targ. Ez. XXI, 15; a. e.

שְׁנִירָא m. (preced.) *pointed rock, cliff*.—Pl. שְׁנִירָא. Ohol. VIII, 2; comp. שְׁנִירָא.

שְׁנִירָא m., constr. שְׁנִירָא (preced. wds.) *blade, edge*. Targ. O. Gen. III, 24 (h. text לוח). Targ. I Sam. XVII, 7 שְׁנִירָא (ed. Wil. 'שני').—V. שְׁנִירָא.

שְׁנִירָא f. (preced.) *spear point*. Snh. 82^a bot. ש' שלח ש' (Rashi) (שְׁנִירָא), v. אִישׁוֹנִי II; Yalk. Num. 771.

שְׁנִירָא (b. h.) pr. n. *Shinear*, a part of Babylonia (v. Schr. KAT², p. 118). Y. Ber. IV, 7^b bot., a. e. נקרא למד ש' why is Babylonia called Shinear?; v. II; Zeb. 113^b. Ib. ש' שְׁנִירָא עֲשִׂירָא... ש' שְׁנִירָא עֲשִׂירָא... ש' it is called Sh., because it shakes out its rich men (makes them poor); a. e.

שְׁנִירָא (Shaf. of אָנֶץ; comp. b. h. שִׁנֵּס) *to squeeze in, fasten, lace*. Y. Kil. IX, end, 32^d נחמא ודמא נחמא for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שְׁנִירָא; f. שְׁנִירָא. Y. Meg. III, 74^b bot., v. קוֹנְטָרָא. Y. Ber. II, 5^c bot. שְׁנִירָא (not שְׁנִירָא), v. עֲנִיקָא.

שְׁנִירָא m. (preced.) *strap, lace*. Mikv. X, 4 של סנדל ש' ed. Deir. (ed. שְׁנִירָא, read: שְׁנִירָא) laces of a sandal, contrad. to Kel. XXVI, 1, sq. שְׁנִירָא, with suffix שְׁנִירָא. Kel. XXVI, 1, sq. ש' a bag which is closed by means of laces.—[שְׁנִירָא pr. n. pl., v. שְׁנִירָא.]

שְׁנִירָא ch. same.—Pl. שְׁנִירָא, שְׁנִירָא. Targ. Y. Deut. XXV, 9 (not צִי...—Yeb. 102^a ש' סנדל דאית לה ש' a sandal which has laces. Y. ib. XII, 12^c bot. דשניר (not דשניר), v. שְׁנִירָא. Sabb. 92^a ש' דאיתא ש' a bag which has laces with which to close it.

שְׁנִירָא (Shaf. of אָנֶץ or חָנֶץ, Pi. שְׁנִירָא *to strangle, choke*. Pesik. R. s. 36; Yalk. Is. 359 בעול רוחך and they shall choke thy spirit (curb thy energies) with a yoke.

שְׁנִירָא *to be strangled*. Pesik. Zutr., Huck., p. 244 וְלֹא דִינֵנוּ מִשְׁתַּנְּקִין בְּצִמָּא and we should not have been choked by thirst.

שְׁנִירָא, Pa. שְׁנִירָא, שְׁנִירָא 1) same. Targ. O. Ex. XIV, 27 (h. text נער); Targ. Ps. CXXXVI, 15 (Ms. שְׁנִירָא). Targ. Cant. I, 9; a. fr.—2) *to trouble, confound*. Targ. Mal. I, 13 (h. text וּפְחָדָם; some ed. 'ושביר'). Targ. Y. Ex. X, 2 יח (התעללתי Ar. (ed. ניסין רעברית; h. text וּפְחָדָם). Af. שְׁנִירָא *to be narrow*. Targ. Prov. IV, 12 Ar. (ed., v. טַעַק).

שְׁנִירָא, אִישׁוֹנִי, **שְׁנִירָא** 1) *to be strangled, suffocated*. Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) *to be distressed*. Targ. Y. Gen. XXII, 20.

שְׁנִירָא, v. שְׁנִירָא.

שְׁנִירָא f. pl. (v. שְׁנִירָא) *teeth-like marks*. Men. IX, 2 (87^b) 202*

the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86^b. Sabb. 80^b ש' אלא אמר ... but, said R. K., (the *andifē* of the Mishnah means, enough time to whiten) the marks of a vessel.

ש"ס m. (abbrev. of ששה סדרים the six orders of the Talmud) *the Talmud*. Zeb. 5^a ונסיב לז' הש"ס וכ' (Ms. M. (הלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3^b (Ms. M. (הלמודא). Hag. 10^a ש"ס לש"ס (Ms. M. (הלמודא) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33^a, sq. גמרא, Ms. M. (הלמודא); Y. Hor. III, 48^c top (הלמודא); a. e.

שָׁסָה, v. שסי.

שְׁסוּעַ, v. שְׁסוּעַ.

שְׁסוּעָה f. (b. h.; שְׁסַע) *divided*. Hull. 60^b; Nidd. 24^a (ref. to Deut. XIV, 7) חש' בריה וכ' the *sh'su'ah* is a creature with two backs and two spinal columns. Hull. 63^b; Bekh. 6^b; Yalk. Lev. 537, v. שְׁנָה *Nif*.

שָׁסָה, **שְׁסָה** (onomatop.) *to hiss*.

Pi. שְׁסָה *to set on* (a dog, serpent &c.). Snh. IX, 1, v. שְׁסָה; B. Kam. 23^b. Ib. מאן פטור מְשָׁסָה וכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24^b המשסה ב'... he who sets his neighbor's dog on a neighbor; שְׁסָה הוּא בעצמו if he incited the neighbor's dog against himself. Gen. R. s. 84 וכ' באו וְשָׁסָה בו (Joseph); a. e.—[Bibl. Hebr. שסה *to plunder*, emp. שְׁסַע.]

ביון... דְּמְשָׁסִי *Pa*. שְׁסָה same. B. Kam. 24^b ליה ומְשָׁסִי וכ' (Ms. R. דְּמְשָׁסִי) since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

Ithpa. אֲשָׁסִי *to be set on, to bite*, v. supra.

שָׁסַע (b. h.) *to rend, split*.—*Part. pass.* שְׁסוּעַ; *pl.* שְׁסוּעִים *cloven-footed*. Yalk. Lev. 537 (ref. to Lev. XI, 26) לִש' מִנֵּין whence do we learn that the laws of uncleanness apply to the cloven-footed animals?; לשאין that it applies to those not cloven-footed?; Sifra Sh'mini, ch. V, Par. 4 שְׁסוּעִים (corr. acc.).

Pi. שְׁסָה same. Zeb. VI, 5 ולא שר' וְלָא he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 היה מְשָׁסֵעוּ ביד וכ' he rent it with his hand, but not with a knife; a. e.—*Part. pass.* מְשָׁסֵעַ *cloven-footed*. Sifra l. c. מְפָרִים ומש' v. פָּרַס; Yalk. l. c. ומשסע (corr. acc.).

שָׁסַע, *Pa*. שְׁסָה same. Targ. Lam. III, 11 (h. text פשח).

שָׁסַף (b. h.), *Pi*. שְׁסָה (emp. preced.) *to split, to hew in pieces*. Lam. R. to III, 64 (ref. to וישסֵף, I Sam. XV, 33) שחרכו וכ' he cut him in four pieces. Sifra Thazri'a Par. 5, ch. XVI רְשָׁסְפָנִי Rabad, v. שָׁצַף.

שִׁסְקִי, v. שִׁסְקִי.

שִׁסְקָה (Shaf. of סתם) *to enclose, lock up*. Gitt. 68^a שִׁסְקִיהָ... שרף ביה Ar. (ed. סרמיה) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect וְשִׁסְקָה].

שֶׁעַ *sh'a*, the first element of the word שַׁעֲבָר, phonetically representing the act of carding (v. שוּעַ). Y. Kil. IX, end, 32^d, v. שַׁעֲבָר, a. e.

שַׁעַ pr. n. m., v. שַׁעֲבַר.

שַׁעַ, v. שַׁעַ.

שַׁעֲבַר (Shafel of עֲבַר) 1) *to subject, subjugate, surrender; to obligate, pledge*. Gen. R. s. 44 (ref. to Gen. XV, 13) ידוע שאני מְשַׁעֲבָרן וכ' 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 בשבעים בשבעים... שווא מְשַׁעֲבָרֵינוּ בְּשַׁעֲבָרָא באור [read:] Ib. גוּרֵי אַחֵר בָּא וּמְשַׁעֲבָר בְּאִוְרֵי... has not the Lord said, that he will make us the subjects of seventy nations? Ib. [read:] גוּרֵי אַחֵר בָּא וּמְשַׁעֲבָר בְּאִוְרֵי... one Goth comes and enslaves one of us, that is as much as if she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) קודם... מְשַׁעֲבָר ראשון וכ' before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) לָבַם אִרְיָן מְשַׁעֲבָרֵין אִרְיָן לָבַם... ומְשַׁעֲבָרֵין אִרְיָן לָבַם when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—Part. pass. מְשַׁעֲבָר; *pl.* מְשַׁעֲבָרִים. Num. R. s. 5^s לִפְנֵי הָאֵרֶן... אֵלָא מְשִׁי they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 79^b לְחֻלְכָּהּ מְשִׁי שִׁירָא so that everything be made subject to the law; a. e.—נִכְסִים מְשִׁי, or מְשִׁי נִכְסִים (sub. *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בני דורין property in the hands of the debtor. B. Mets. 13^b. Gitt. 50^b; a. fr.—2) *to vex, persecute, attempt to destroy*. Ex. R. s. 22 (על ישראל נראה... מְשַׁעֲבָרִין אֵת יִשְׂרָאֵל בְּרַבְרִי וכ' let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 אִם מְשַׁעֲבָרִים אֵנוּ אִירָם בְּאֵשׁ וכ' if we destroy them through fire, their God can bring fire upon us &c.; (וְנִשְׁחַדְבָּרִם בְּמִיָּם) בּוֹאֵי וְנִשְׁחַדְבָּרִם (not וְנִשְׁחַדְבָּרִם בְּמִיָּם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

1) *to be subjugated, be the slave or subject of*. Gitt. IV, 4 אֵם... עֲבַר *Hithpa*. וְנִשְׁחַדְבָּר עֲבַר וְנִשְׁחַדְבָּר וְנִשְׁחַדְבָּר לְשׁוֹם עֲבַר וְנִשְׁחַדְבָּר וְנִשְׁחַדְבָּר a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37^b הֵיאֵשׁ עֲבַר לְרִבּוֹ רִבּוֹ רִבּוֹ he is the slave of his first (original) master; לְרִבּוֹ שֵׁנִי he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 לְמַלְכוּתָא מְשַׁעֲבָרֵינוּ לְמַלְכוּתָא... אוּ שְׁנִי מְשַׁעֲבָרֵינוּ לְמַלְכוּתָא which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88^b הֵיאֵשׁ עֲבַרֵינוּ (Ms. M. (הלמודא) he (Moses) said to them (the angels), did you go down to Egypt?

have you been slaves to Pharaoh? Midr. Till. to Ps. LXXVIII, 32 (insert from Yalk. ib. 819) **וְהָיָה יָדְכֶם כִּדְּיָם לַפָּרָעִי וְלֹא יִרְדּוּ עוֹד וְלֹא יִהְיֶה לָכֶם שִׁעְבּוֹד** זה ירד עוד ולא היה לנו לשעבוד משעבודך (v. ed. Bub.) this refers to Jacob . . ., for if he had gone up, he would not have gone down again, and we should not have to suffer the servitude to which we are now subjected; a. fr.—2) (with ב) *to use as slave, enslave.* Pes. 118^b **כִּי אֵין שְׂאֵל בְּהֵן כִּי אֵין שְׂאֵל** מה הללו שנתעבדו בהן כך אני שלא **לְנִתְעַבְדֵי רַ"כ** if they (the Egyptians) who treated them as slaves, fare thus, I (Cush) who did not enslave them &c. Gitt. 40^a **אֵל שִׁעְבָדוּ בַּהּ רַ"כ** . . . אל שרעבדו בה **וְכִי** that handmaid of mine, they (my heirs) shall not treat her as a slave after my death. Keth. 111^a **שְׂאֵל יִשְׁעָבְדוּ בְּהֵן וְכִי** the Lord adjured the nations not to oppress Israel too hard. Men. 53^b; Yalk. Jer. 289 [read:] **בְּהֵן אֵרְבַּע מַלְכוּתוֹת** ישעבדו בהם ארבע מלכויות **וְכִי** (v. Rabb. D. S. to Men. l. c., note) four successive empires shall treat them as slaves, each as long &c.; a. fr.—[Yalk. Ex. 208, v. supra.]

שֶׁעִבֵּר, שֶׁעִבֵּר ch. same. Targ. O. Gen. XII, 5. Targ. Jud. X, 8. Targ. Nah. I, 12. Targ. Y. Ex. III, 7; a. fr.—B. Mets. 13^a **שֶׁעִבֵּר נַפְשִׁיהָ** he bound himself (made himself responsible). Gitt. 49^b **שֶׁעִבֵּר נַפְשִׁיהָ** כל לגביה ברירה **שֶׁעִבֵּר** for his son's sake a man makes himself responsible. Ab. Zar. 2^b, v. infra; a. fr.—Targ. pass. **מְשַׁעֲבֵר**, **מְשַׁעֲבָרָא**, **מְשַׁעֲבֵרִין**, **מְשַׁעֲבֵרִין**. Targ. Y. Gen. IX, 25. Targ. Ez. XVI, 7; a. e.—B. Mets. 73^b **מִטְּסָקָא**, v. **טְסָקָא**. Lev. R. s. 16 **מִטְּסָקָא** maiden forced into servitude, v. **בָּדָן**. Pesik. Vattom., p. 133^b **חֲמִרִין מְשַׁעֲבֵרִין** (corr. acc.); Lam. R. to IV, 15; a. fr.—**מְשַׁעֲבֵר** (sub. נכסין) *encumbered property*, opp. **בְּנֵי חַרִי**, v. *preced.* B. Mets. 12^b. Ib. 13^b; a. fr.

Itpha. אֲשֶׁתִּפְּדָה 1) (with ל) *to be subjected, enslaved, to serve; to be pledged, responsible.* Targ. II Chr. XXXIII, 13. Targ. Gen. XXV, 23. Ib. XXVII, 29; a. fr.—B. Kam. 20^b מִשְׁתַּפְּדָה בֵּיתָא לַעֲלִייהָ the house (the lower story) is pledged to the upper story, i. e. the owner of the lower story is bound to keep it in a condition to support the upper story. Ib. 40^b וְכִי הִדְחָה מִשְׁתַּפְּדָנָא לִדְרִיךְ כי as well as I am obliged to pay thee, I am obliged to pay him. Gitt. 49^b מִשְׁתַּפְּדִי לִכְרָנָא he is responsible. B. Bath. 55^a מִשְׁתַּפְּדִי לִכְרָנָא, v. פְּרָגָא; a. fr.—2) (with ב) *to enslave, oppress.* Ab. Zar. 2^b וְהָךְ אִישְׁתַּפְּדִי בִּישְׂרָאֵל אֵין לֹא שְׁעָבְדִין בִּישְׂרָאֵל Ms. M. (ed. h. form) These nations have persecuted Israel, we have not &c. B. Mets. 73^b וְכִי מִשְׁתַּפְּדִי כְּדֹוֹל Israel, (ed. (ומשעבדי), v. פְּרָגָא. B. Bath. 55^a מִשְׁתַּפְּדִי, v. כְּרָנָא; a. e.

שִׁעְבָּד **שִׁר**, m. (preced.) 1) *subjection, servitude, oppression*. Ber. 12^b **שִׁר מַלְכוּת וְ** Ms. M. (ed. שו"ת) that the delivery from servitude to the empires &c., v. **עֵינָךְ**. Ib. 34^b, a. e. **מַלְכוּת וְ**, v. **מַלְכוּת**. Cant. R. to II, 14 **שִׁר** **כָּרִי שִׁיבָא** ... **בְּלֹא שִׁר** why were the wives of the patriarchs barren (for a time)? In order that many (of the four-hundred) years. (Gen. XV, 13) might pass without servitude; Gen. R. s. 45. Ib. s. 44 **אֶהְיֶה לְךָ כְּשִׁעְבָּד** (or **שִׁר**) shall I, too, be in slavery?; a. fr.—2) *pledge, hypothecary obligation, landed security*. B. Mets. 4^b **שִׁר** **כְּפִירָתוֹ** ... **כִּי** because a note of indebtedness implies a hypothecary obligation (that the debtor's landed property is pledged

to the creditor), and no oath is assigned on a disputed hypothecary obligation; Shebu. 37^b; Keth. 87^b. B. Mets. 14^a וְכִי יִשְׁפָּר וְשִׁי וְכִי שִׁבַּח the scribe must ask for authorization to insert, in a deed of sale of land, 'amelioration', 'best land' and 'pledge', i. e. that the seller pledges his land, and this the best portions of it, for indemnity to the buyer in case of seizure for the seller's debt, this indemnity to include the improvements eventually made by the buyer; a. fr.

שִׁי, שְׁעִבְרָא, שְׁעָבֹד ch. same, 1) *servitude, oppression*. Targ. II Esth. I, 2. Targ. II Chr. XII, 8. Targ. Y. Gen. XXXVII, 17. Targ. Y. Deut. V, 6; a. fr.—*Pl.* **שְׁעִבְרָא, שִׁי**. Targ. Y. Gen. XL, 18.—2) *pledge, obligation*. [In post-Talmudic literature **שִׁי** **רָן** the obligation introduced by R. Nathan, whereby the court can collect a debt in favor of the creditor's debtor; v. B. Kam. 40^b; Keth. 19^a; a. fr.]

שַׁעֲבֵז (v. next w.), part. pass. מְשַׁעֲבֵז *one who has abnormally large testicles or an abnormally long scrotum*. Bekh. VII, 5 (44^b) Ar. (Mish. ed. מְאַשְׁכֵּן, Talm. ed. מְאַשְׁכֵּן), v. אֲשַׁכֵּן.

שֶׁבִּינִי m. pl. (Shaf. of עֲבוּז, v. אֲבוּז) *extremities, testicles, scrotum*. Targ. Y. Gen. XXXIX, 1. Targ. Job XL, 17 שֶׁבִּינֵי מִסְּעֻדָּי Ms. a. Ar. (פִּתְרוּרִי).

שַׁעַר I, v. שַׁעַר.

שְׁעָתָה II. f. (Dan. IV, 16; preced., v. Del. Proleg. p. 39 sq.) *moment, while; hour*, esp. *the twelfth portion of the day* and of the night, varying according to the season. Tosef. Ber. I, 1, a. e., לְשֹׁנָה I. Ber. 7^a, v. רַגְעָה. Ib.^b, a. e. הַשֵּׁ מִשְׁחַרְחָה מִשְׁחַרְחָה, v. שְׁתָּה. Iam. R. to II, 37 וְכִי מִשְׁחַרְחָה מִשְׁחַרְחָה &c. Ber. I, 1 שהכהנים go in &c. Pes. II, 1 כֹּל כֵּל as long. Keth. 104^a וְכִי מִשְׁחַרְחָה when a righteous man is called away &c. Ib. בְּשָׁעַת פְּטִירָתוֹ וְכִי when Rabbi died &c. Ber. 64^a וְהָיָה אֵת הַשָּׁ מִיְּדֵינוֹ... וְיִסְכְּסֵן &c. Sabb. 10^a, a. e. רְחֹה מִפְּנֵי הַשָּׁ מִיְּדֵינוֹ they neglect the life everlasting, and busy themselves with the life of the hour (earthly affairs). Y. Taan. III, 67^a (expl. וְיִדְרֹךְ, Prov. XXIII, 25) שְׁעָתָה (or שְׁעֵתָה) thy hour (of birth). Cant. R. to I, 1, a. e. בְּשָׁעָתוֹ in its due time, v. סָפֵל; Num. R. s. 10⁴ בֵּין שְׁעָתוֹ. Ex. R. s. 19, a. fr. קָהָה, לֵשׁ קָהָה II; a. v. fr.—הוֹרֵאֵת שָׁ, or שָׁ temporary, special legislation, opp. דּוֹרֵת. Yoma 69^b. Men. 19^b מִדּוֹרֵת שָׁ מִדּוֹרֵת וְכִי we cannot derive the modes of a temporary act (e. g. the offerings of the princes, Num. VII, 12-83) from the laws concerning a permanent institution; a. fr.—פְּעוֹת. Ber. 3^a כִּד אַרְבַּע שָׁ to four hours (the fourth hour of the night). Pes. 58^a שְׁתֵּי שָׁ וּמֵחֶצֶה שָׁ two hours and a half. Snh. V, 3 אִם אֶחָד אֹמֵר בְּשֵׁתֵי שָׁ if one witness testifies that the act under consideration was committed at the second hour of the day &c. Kel. XII, 4 אֲבָן הַשָּׁ, v. אֲבָן. a. v. fr.

שְׁעָה ^אm. = next w. Targ. Ps. LXVIII, 3. Ib. XXII, 15;
a. e., v. שְׁעֵיתָה. — Targ. Y. Gen. XXXVII, 25; XLIII, 11
שְׁעָה (O. שְׁעָה; h. text נבחה).

שַׁעֲרָה f. (שַׁעֲרָה = שַׁעֲרָה) *wax*. Sabb. II, 1 'בש' nor must you use wax in place of oil for the Sabbath light, v. קִירְרָה. Gen. R. s. 44 'כש' רפה כש' v. שַׁעֲרָה I. Ib. s. 91, end (expl. נִכְאָר, Gen. XLIII, 11) 'ש' (perhaps *a gum*, v. preced.). Ex. R. s. 35 'כש' הנחונה וכ' like wax that is put on the writing tablet; a. fr.

שַׁעֲלָא, שַׁעֲלָא m.=h. שַׁעֲלָא, 1) *hollow of the hand, palm*. Targ. Is. XL, 12.—*Pl.* constr. שַׁעֲלָא. Targ. Ez. XIII, 19.—2) *hollow of the sole, step*.—*Pl.* constr. שַׁעֲלָא. Targ. I Kings XX, 10.

שַׁעֲרָה, v. next w.

שַׁעֲרָה f. (שַׁעֲרָה; comp. שַׁעֲרָה) a species of *beans*, prob. *kidney-bean* (*Phaseolus Vulgaris*), v. פְּסִילָהָא, a. יִלְקָהָא. Kil. I, 1 'כש' פִּיל הַלְבָן וְהַשֵּׁי' וכ' Y. ed. a. Ms. M. (Mish. a. Bab. ed. שַׁעֲרָה, corr. acc.; v. Rabb. D. S. a. l. note) the white bean and the kidney-bean are not heterogeneous. Y. ib. 27^a top expl. פְּסִילָהָא (פְּסִילָהָא). Ib. שַׁמְשַׁעֲרָה שֶׁ' לְמַד שֶׁמָּה שֶׁ' שַׁמְשַׁעֲרָה (פְּסִילָהָא). Ib. שַׁמְשַׁעֲרָה שֶׁ' לְמַד שֶׁמָּה שֶׁ' שַׁמְשַׁעֲרָה (פְּסִילָהָא) why is it called *sh' u'ith* (pasty)? Because it pastes up (dulls) the heart, and loosens the bowels.

שַׁעֲרָה, שַׁעֲרָה, v. שַׁעֲרָה.

שַׁעֲרָה f. (ב. h. שַׁעֲרָה; שַׁעֲרָה, v. שַׁעֲרָה) 1) *panicle*, v. שַׁעֲרָה.—2) *barley, barley-corn*.—'כש' the size of a barley-corn. Kel. XVII, 8 'כש' שַׁמְרָה לֹא וְכ' where the scholars make the barley-corn the ritual standard measure, neither the large sort is meant nor &c. Ex. R. s. 10, end; Snh. 67^b, v. שַׁעֲרָה; a. fr.—*Pl.* שַׁעֲרָה, שַׁעֲרָה. Pes. II, 5. Ib. 35^a מִין שֶׁ' א. fr.—*Pl.* שַׁעֲרָה, שַׁעֲרָה. Ib. 42^b שֶׁ' אֶת הַיַּיִן לֹא הָיָה דִּינָהּ לִינֵם . . . שֶׁ' אֶת הַיַּיִן לֹא הָיָה דִּינָהּ לִינֵם (to be used for vinegar) until they put barley into it. B. Kam. 60^b גִּירְשִׁין שֶׁ' שֶׁ' stacks of barley. Peah VI, 7; Y. Snh. II, 20^b bot., a. e., v. שַׁעֲרָה; a. fr.

שַׁעֲרָה pr. n. m., v. שַׁעֲרָה.

שַׁעֲרָה *barley*, v. שַׁעֲרָה.

שַׁעֲרָה f. (denom. of שַׁעֲרָה) *a while, time*. Meil. 6^a, v. שַׁעֲרָה.

שַׁעֲרָה f. = h. שַׁעֲרָה, *wax*. Targ. Ps. XXII, 15 Ms. (ed. שַׁעֲרָה). Targ. Mic. I, 4 שַׁעֲרָה.—V. שַׁעֲרָה.

שַׁעֲרָה (= שַׁעֲרָה) *shā'az*, the first and the last element of שַׁעֲרָה, representing the act of *carding* (שַׁעֲרָה), and that of *twining* or *weaving* (נִזְוָה). Y. Kil. IX, end, 32^d, v. נִזְוָה.

שַׁעֲרָה (v. preced.) *shā'at*, the first and the middle element of שַׁעֲרָה, representing the act of *carding* (שַׁעֲרָה), and that of *spinning* (שַׁעֲרָה). Y. Kil. IX, end, 32^d.

שַׁעֲרָה, שַׁעֲרָה *the seven letters which require crownlets* in the Pentateuch scrolls. Men. 29^b, v. שַׁעֲרָה.

שַׁעֲרָה m. (b. h.) *a web mixed of wool and linen*. Kil. IX, 8, expl. as acrostic, שַׁעֲרָה שַׁעֲרָה וְלִינָה, v. שַׁעֲרָה.

שַׁעֲרָה, שַׁעֲרָה ch. same. Targ. O. Lev. XIX, 19; Deut. XXII, 11.

שַׁעֲרָה, שַׁעֲרָה (b. h.) 1) (comp. שַׁעֲרָה) *to dwell, linger*, denom. שַׁעֲרָה.—2) *to look, care for, mind*. Sifré Deut. 318 (ref. to Deut. XXXII, 17) שַׁעֲרָה לֹא שַׁעֲרָה לֹא שַׁעֲרָה (whom they did not regard); although they sacrificed and burnt incense to them, they were not afraid of them (with ref. to Gen. IV, 5); Yalk. ib. 945.

שַׁעֲרָה, שַׁעֲרָה (comp. שַׁעֲרָה) *to smooth, paste over, daub*. Succ. 51^b; B. Bath. 4^a שַׁעֲרָה בְּרִיחָא he (Herod) intended to cover them (the Temple walls) with gold.

Pa. שַׁעֲרָה same. Targ. Ps. V, 10 שַׁעֲרָה. Ms. (ed. שַׁעֲרָה).—Part. pass. שַׁעֲרָה. Targ. Y. II Num. XIX, 15 שַׁעֲרָה (corr. acc., or שַׁעֲרָה, Part. pass. *Af.*).

Ithpa. שַׁעֲרָה, *Ithpe.* שַׁעֲרָה [to make one's self pleasant,] *to converse, talk; to tell a story*. Targ. O. Gen. XXIV, 66. Targ. Jud. VI, 13. Targ. Is. XXX, 10. Targ. Ps. L, 16; 19; a. fr.—B. Bath. 73^a 'כש' נִזְוָה לִי נִזְוָה (not שַׁעֲרָה) sea-farers told me. Ib. 74^a 'כש' יִרְחֹק מִשְׁתַּעֲרָה וְכ' R. J. told a story: once upon a time &c. Y. Ber. II, 4^d bot. 'כש' רִאשִׁית . . . אֶתְּשַׁעֲרָה . . . as the Scripture talks, so does the Mishnah, i. e. the Mishnah applies the Biblical phraseology; a. fr.—*Pa.* שַׁעֲרָה *to talk about the law with, to sue*. B. Mets. 14^a שַׁעֲרָה דִּינָהּ . . . וּמִשְׁתַּעֲרָה דִּינָהּ בְּהִירָה the law is that R. may go and sue him. Bekh. 47^b 'כש' לֹא שַׁעֲרָה וְכ' a man with whom thou canst not go to law; a. e.

שַׁעֲרָה f. (preced.) *smoothness*, v. שַׁעֲרָה.

שַׁעֲרָה, Tosef. B. Bath. IV, 5, v. שַׁעֲרָה.

שַׁעֲרָה m., שַׁעֲרָה f. (שַׁעֲרָה) *smooth*. Targ. Gen. XXVII, 11. Targ. Cant. V, 12; a. fr.—*Pl.* שַׁעֲרָה, שַׁעֲרָה, שַׁעֲרָה, שַׁעֲרָה. Targ. I Sam. XVII, 40 שַׁעֲרָה אֲבִינָהּ (h. text שַׁעֲרָה). Targ. Y. Lev. XIX, 17. Targ. Ps. XII, 3. Ib. XXXV, 16 שַׁעֲרָה Ms. (ed. שַׁעֲרָה); a. e.

שַׁעֲרָה f. (preced.) *smoothness*. Targ. Gen. XXVII, 16. Targ. Ez. XXVI, 4; 14 (h. text שַׁעֲרָה). Targ. Prov. VI, 24. Targ. Is. LVII, 6 (some ed. שַׁעֲרָה); a. e.

שַׁעֲרָה m. (v. שַׁעֲרָה) *gum, balm*. Targ. Ez. XXVII, 17 (h. text שַׁעֲרָה). Targ. Jer. XLVI, 11; LI, 8 (not שַׁעֲרָה).

שַׁעֲרָה m. (b. h.; שַׁעֲרָה) 1) *goat*. Yoma VI, 2 שַׁעֲרָה וְכ' שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה the bullock and the goat designated to be burnt. Zeb. V, 1; a. fr.—*Pl.* שַׁעֲרָה, שַׁעֲרָה. Ib. 2. Yoma VI, 1; a. fr.—2) *demon*. B. Bath. 25^a, v. שַׁעֲרָה II. Ber. 64^a שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה goat and demon may interchange (both going by the name of *sa'ir*).—*Pl.* as ab. Lev. R. s. 22, v. שַׁעֲרָה; a. e.—3) *shower*. Pl. as ab. Sifré Deut. 306 (ref. to Deut. XXXII, 2) שַׁעֲרָה שַׁעֲרָה שַׁעֲרָה as the showers come down on the plants &c.; Yalk. ib. 942, v. שַׁעֲרָה II.—4) *hairy*. Gen. R. s. 65.

שַׁעֲרָה (b. h.) pr. n. *Seir (Idumaea)*. Y. Taan. I, 64^a top

(ref. to Is. XXI, 11) אֱלִי קוֹרָא מִפְנֵי שֵׁי' my God cries out on account of Seir (Rome, v. אֲדוּם); ib. אֵלֵי אֵיכָן נִדְוֹג לִי. אֵלֵי מִשָּׁן whence did my God come to join me? From Seir (Deut. XXXIII, 2). Sifré Deut. 343 לִיפְרַע מִשָּׁן when the Lord shall punish Seir (Rome). Ber. 62^b עַד הַשָּׂחָא בְּשֵׁי' thou hast not yet gone to Seir (Rome), and hast already learned the things of Seir (indecent manners); Tam. 27^b; a. fr.

שְׂעִירָן, v. סַעֲרָן.

שְׂעִירָא, v. שְׂעִירָהָא.

שְׂעִירָהָא f. (cmp. שְׂעִירָהָא) a species of beans, prob. the Egyptian bean (v. Sm. Ant. s. v. Colocasia). [The definition given Ab. Zar. 38^b is fabulous and obviously founded on confusion with the colocasia bean, which is sown on moist earth and sinks into the water.] Ab. Zar. 38^b Ms. M. (ed. שְׂעִירָהָא), v. פְּסִילָא.

שְׂעִל m. (h. h.) 1) hollow of the hand, palm, handful. Tanh. B'resh. 5 (ref. to Is. XL, 12) מִן שְׂעִלִי אִזְחָה יוֹדֵעַ וְכִי' by the size of his handful canst thou know who he himself is; ib. Hayé 3 בְּשֵׂעִלִי וְכִל' all the seas and rivers did he measure with his palm; ib. Emor 15 מִלָּא ... וְכִל' all the waters of the world fill the palm of the Lord; Pesik. Eth Korb., p. 57^b מִלָּא שְׂעִלִי Tanh. Pinh. 12 מִלָּא שְׂעִלִי my handful; Num. R. s. 21¹⁷; Pesik. R. addit. s. 1 לְחוּךְ שְׂעִלִי ... כִּל' all the waters of creation did I compress into my palm.—Pl. שְׂעִלִים. Ih. ... גְּבוּרִי a mighty man ... drinks no less than ten handfuls; a. e.—2) the hollow of the sea, depth. Cant. R. to II, 15 (ref. to Cant. l. c.; v. ed. Baer et Del. Notae criticae a. l.) שִׁירְדוּ לְשֵׂעִלִי שֵׁל' the first *shu'alim* is written *plene*, the second *defective*, which may be read שְׂעִלִים; they (the Egyptians) were the foxes that went down to the bottom of the sea; Ex. R. s. 22 שֵׁל שְׂעִלִי שֵׁל' an allusion to the bottom of the sea; Yalk. Ps. 786 שְׂעִלִים (read: שֵׁל יָם).

שְׂעִלָא, v. שְׂעִלָא.

שְׂעִם m. bamboo (Maim., identifying our w. with שְׂעִם); [oth. opin. cork-tree, cork]. Kel. XIV, 5 shoes for cattle 'made of *sha'am*'. Tosef. ib. B. Bath. IV, 14; Succ. 20^b מַטֵּי מַעֲשֵׂה שֵׁל' mats made of *sh.*, or of reeds &c.; a. e.

שְׂעִמּוֹם, שְׂעִי' m. (שְׂעִמּוֹם) 1) dullness, idiocy. Keth. V, 5 idleness may lead her to idiocy; [corr. acc. quot. s. v. בְּשִׁלָּה.—2) (= 'dull-minded man, idiot'. Sot. 24^a sq.; 27^a; Num. R. s. 9²⁸ אִשְׁתּוֹ the wife of an idiot.

שְׂעִי, שְׂעִמּוֹם ch. same, stupefaction. Targ. Y. Deut. XXVIII, 37 (h. text שְׂעִי).

שְׂעִמּוֹמִית f. (preced.) a dull-minded woman, idiot. Tosef. Keth. VII, 10 ed. Zuck. (oth. ed. מְשׁוּמָּה), v. שְׂבָבָה. Tosef. B. Bath. IV, 5 דִּימָא שְׂעִי (ed. Zuck. שְׂעִי, corr. acc.) she (the slave) is an idiot; B. Mets. 80^a מְשׁוּמָּה.

שְׂעִמּוֹמִיתָא, שְׂעִמּוֹר' f. (preced.) dullness, idiocy. Targ. Y. Deut. XXVIII, 20 Ar. (ed. עֲרִיבָא; h. text מְדוּמָּה); v. שְׂעִמּוֹמִיתָא.—Ned. 81^a scabs arising from neglected clothes 'lead to idiocy'.

שְׂעִמּוֹם (Shaf. of שְׂעִמּוֹם) to make dull, stupefy.—Part. pass. מְשׁוּמָּם; f. מְשׁוּמָּמִית. B. Mets. 80^a, v. שְׂעִמּוֹמִיתָא.

Nithpa. שְׂעִמּוֹמִיתָא to be made dull, be stupefied. Num. R. s. 10⁸ אֵלֵי יָצָא כָל רֵעָוִי נְשִׁימָמָה כָּל הַכְּלִיזָה וְכִי' all his mind is gone (in drunkenness), the kidneys (seat of deliberation) are entirely dulled, and his heart (reason) is disordered &c.

שְׂעִמּוֹם ch. 1) same. Targ. Y. Ex. XIV, 24 (some ed. שְׂעִי; h. text יָדוּם). Targ. Hos. IX, 7.—2) to lay waste. Targ. Y. Lev. XXVI, 31.

Ithpa. שְׂעִמּוֹמִיתָא to be stupefied. Targ. Esth. VII, 6 (h. text נִבְרַח). Targ. Ps. CXLIII, 4 (h. text יִשְׁרָמָם). Targ. Jer. IV, 9 (h. text יִרְחַמוּ).

שְׂעִמּוֹמִיתָא f. (preced.) stupefaction. Targ. O. Deut. XXVIII, 28 שְׂעִמּוֹמִיתָא לְבָא ed. Berl. (ed. Vien. שְׂעִי; Ms. שְׂעִי; some ed. מְשִׁימָמָה; Y. שְׂעִימָמָה; h. text יִרְחַמוּ). Targ. Zech. XII, 4 שְׂעִי (h. text שְׂעִי).

שְׂעִן (b. h.; cmp. Syr. שְׂעִן, P. Sm. 4012) to be smooth, be quiet.

Nif. שְׂעִן (cmp. בָּטָח) to rely on, lean, be supported. Lev. R. s. 36 מִזֶּה גִפֶּן זֶה נִשְׁעָנָה ... נִשְׁעָנִין בְּכֹחַ הַחֲזוּרָה וְכִי' as the vine is supported by a reed, so Israel relies on the merit of studying the Law which is written with a reed. Y. Bets. V, 63^a תִּפְּסֵהּ בְּבִהְמָה you may lean against an animal (on the Sabbath or Holy Day, it is not considered work for the animal); מאן דְּאָמַר אֵין נִשְׁעָנִין בְּרַחֲשׁ he that says, you dare not lean, has reference to a weak animal; a. e.

שְׂעִן* (Shaf. of שְׂעִי, cmp. Syr. שְׂעִי=ψάlate, P. Sm. 4255) to shout, sing. Targ. Is. LV, 12 יִשְׁעִנוֹן בְּעִפְרִיזוֹן (h. text יִמְחָאזִי כָּהָ).

שְׂעִיעַ (b. h.; cmp. שְׂעִי) to smooth, paste.

Pilp. שְׂעִיעַ 1) to smooth, paste over. Y. Kil. I, 27^a תִּפְּסֵהּ שְׂעִיעַ, v. שְׂעִיעִיתָא.—2) to appease, console. Pesik. Nahāmu, p. 126^b וּמִשְׂעִיעִיתָא בְּזוּ' פִּירִי; ib. מְצִירִים במצרים. וְשִׁיעִיעִיתָא בְּאֲשׁוּרִי with Egypt; ib. וְשִׁיעִיעִיתָא בְּאֲשׁוּרִי (not לשאור); Yalk. Job 918; Pesik. R. s. 33 וְלִיָּהוּם וְכִי' when he brings misfortune upon them, he consoles them one with the other.

Hithpa. שְׂעִיעִיתָא, Nithpa. שְׂעִיעִיתָא 1) to be appeased, enjoy one's self. Ex. R. s. 5 (ref. to יִשְׁעִי, Ex. V, 9) שְׂעִיעִיתָא they had scrolls with them, in reading which they consoled themselves from Sabbath to Sabbath; אֵל יִהְיֶה מְשׁוּעִיעִיתָא וְכִי' they shall not enjoy themselves, and they shall not rest on the Sabbath; Tanh. Vaëra 6; a. e.—2) to be a pleasure. Tanh. T'savveh 1 (ref. to Jer. XXXI, 19) וּמִשְׂעִיעִיתָא לְאֲבִיו ... יִלְדֵּי שְׂעִיעִיתָא what is 'a child of delight'? Three or four years old, when it begins to talk and becomes a pleasure to his father.

שְׂעִיעַ, שְׂעִיעַ ch. same, 1) to smooth, paste over, daub.

Targ. Ez. XIII, 10, sq. Ib. 12 שְׁעָהוֹן (some ed. שְׁעָהוֹן, *Pa.* of שַׁעַר). Ib. XXII, 28; a. e. — 2) *to make smooth, flatter*. Targ. Ps. XXXVI, 3. — 3) (of skin) *to be smooth, bright*. Targ. Lam. IV, 7 (h. text צָהוּ).

Pa. שַׁעַר *to smooth*. Targ. Ps. V, 10 (v. שַׁעַר).

Ithpa. שַׁעַר *to be pasted, daubed*, v. שַׁעַר ch.

שַׁעַר m. (cmp. שַׁעַר) *a gum used as a spice, tragacanth*. Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נִבְאָה).

שַׁעַר I (b. h.; denom. of שַׁעַר) *to keep the gate*.—V. שַׁעַר.

Pl. שַׁעַר same. Arakh. 11^b בשל חבירי a Levite chorister that helped in attending to the gate in his neighbor's stead.—Part. מְשַׁעֲרִים *pl.* מְשַׁעֲרִים (formed by analogy to מְשַׁעֲרִים, v. שַׁעַר I). Ib. שַׁעַר, v. מִשַׁעֲרִים. Ib. שַׁעַר, v. מִשַׁעֲרִים (Sifrē Num. 116; Yalk. ib. 752 מְשַׁעֲרִים), v. שַׁעַר I.

שַׁעַר II (b. h.; v. שַׁעַר) *to divide, distribute*. [Midr. Till. to Ps. XIV שַׁעַר, v. infra.]

Pl. שַׁעַר, שַׁעַר 1) *to apportion, estimate, measure, calculate*. Hull. VII, 4 כיצור מְשַׁעֲרִין אוֹרָה וְכ' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97^b מְשַׁעֲרִין כְּשֶׁהָאֵשׁ מְשַׁעֲרִין וְכ' when we define the proportions, we include in the calculation the broth &c. Ib. מְשַׁעֲרִין... מְשַׁעֲרִין... in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שַׁעַר הַכִּמְצִים וְכ' the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֲרִין אֵשׁ... (some ed. מְשַׁעֲרִין) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שַׁעַר, v. next w.; a. fr.—Midr. Till. to Ps. CXIV (expl. סִלְסִל, Ps. LXVIII, 5) שַׁעַר לִפְנֵי דְרַכֵּיכֶם (not שַׁעַר; ed. Bub. שַׁעַר, a glossator's emendation) measure your ways before the Lord (cmp. שַׁעַר I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. to שַׁעַר, Deut. XXXII, 17) לֹא שַׁעַר שְׁעָרֵיכֶם whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לֹא שַׁעַר. — 2) (v. שַׁעַר) *to superintend the market*, v. שַׁעַר.

Hithpa. שַׁעַר *to be estimated, measured*. Ukts. II, 8 שַׁעַר are measured as they are (not compressed); מְשַׁעֲרִין is measured as it is.

שַׁעַר ch., *Pa.* שַׁעַר same, *to measure, calculate*. Targ. O. Gen. XXVI, 12 בְּשַׁעֲרֵיכֶם ed. Berl. (oth. ed. בְּשַׁעֲרֵיכֶם; Y. בְּשַׁעֲרֵיכֶם; h. text שַׁעֲרֵיכֶם).—Hull. 97^b בְּשַׁעֲרֵיכֶם why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בְּשַׁעֲרֵיכֶם אוֹ בְּשַׁעֲרֵיכֶם do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32^d top

שַׁעַר the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שַׁעֲרֵיכֶם (corr. acc.); Koh. R. to V, 8 שַׁעֲרֵי אוֹרָה וְכ' (Hehr.).

שַׁעַר (b. h.; cmp. שַׁעַר II) *to be rough, denom. שַׁעַר; to shudder, fear*. Sifrē Deut. 318 (expl. שַׁעֲרֵיכֶם, Deut. XXXII, 17) שַׁעֲרֵיכֶם שֶׁלֹא עָמְדָה שַׁעֲרֵיכֶם וְכ' your fathers' hair did not stand on end before them (v. שַׁעַר II); Yalk. ib. 545.

Hif. שַׁעַר (denom. of שַׁעַר) *to grow hair, be hairy*. Hull. 44^a שַׁעֲרֵיכֶם מְשַׁעֲרִין מִקְוֵה מִשַׁעֲרֵיכֶם Ms. M. a Rashi (ed. כְּרִי, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) שַׁעֲרֵיכֶם מִשַׁעֲרֵיכֶם an ox, which is more hairy (on the stomach). Nidd. 25^b עַד שֶׁיֵּשֶׁעֶר שַׁעֲרֵיכֶם until the embryo has hair.

שַׁעַר, *Af.* שַׁעֲרֵיכֶם, v. preced.

שַׁעַר, שַׁעַר m. (b. h.; preced.) *hair*. Meg. 18^a, a. e. שַׁעַר, v. שַׁעַר. Naz. I, 2 שַׁעֲרֵיכֶם, v. שַׁעַר. Ib. 4^b וְכ' שַׁעֲרֵיכֶם לְשַׁחֵר שַׁעֲרֵיכֶם to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47^a שַׁעֲרֵיכֶם, v. שַׁעַר II; a. fr.—Trnsf. *crown, ramification* of a tree; *panicle, stem and pod* of leguminous plants. Peah II, 3, a. e. כֹּחַשׁ שַׁעֲרֵיכֶם, v. שַׁעַר II; Y. ib. 17^a top שַׁעֲרֵיכֶם. Kil. IV, 9 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם he turned the branches of two rows of vines towards one side; B. Bath. 82^b. Sabb. XXI, 3 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the panicles (pods) of beans and of lentils. Tosef. Ukts. I, 8 שַׁעֲרֵיכֶם ed. Zuck. (Var. שַׁעֲרֵיכֶם, read as ed. T'bul Yom III: שַׁעֲרֵיכֶם) the panicle of a pomegranate; a. fr.—*Pl.*, v. שַׁעַר.

שַׁעַר, שַׁעַר ch., v. שַׁעַר.

שַׁעַר m. (b. h.; שַׁעַר *to divide, break open*) 1) *gate, open place* for public and private transactions. Sifrē Deut. 242 (ref. to Deut. XXII, 24 וְכ' שַׁעֲרֵיכֶם שֶׁנִּמְצְאוּ בִּי וְכ' the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45^b (ref. to Deut. XVII, 5) שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the gate (of the place) where he worshipped the idol. Midd. I, 3 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the eastern Temple gate; a. v. fr.—*Pl.* שַׁעֲרֵיכֶם, constr. שַׁעֲרֵיכֶם. Ib. שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the Temple mount had five gates; two *huldah* gates, v. שַׁעֲרֵיכֶם II. Ib. 4; a. v. fr.—2) *market, market price*. B. Mets. V, 7 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם, v. שַׁעֲרֵיכֶם. B. Mets. V, 7 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם according to the price at the height of the market, i. e. the lowest price. Ib. 8 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם according to the lowest market price. Ib. 1 שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57^a שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; וְכ' שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם the price went back to its former figure; a. fr.—*Pl.* as ab. B. Bath. 89^a שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם for the regulation of market prices, v. שַׁעֲרֵיכֶם; Y. ib. V, end, 15^b שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם, a. שַׁעֲרֵיכֶם.

שַׁעַר II m. (b. h.; שַׁעַר II) *estimation, proportion*.—*Pl.* שַׁעֲרֵיכֶם. Gen. R. s. 64 (ref. to Gen. XXVI, 12) מֵאָה שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם שַׁעֲרֵיכֶם one hundred Kor; one hundred proportions, one hundred quantities; one

hundred *sh'arim*, this shows that they had made an estimate of it (the crop of the field), and it brought a hundred times the estimated quantity; Yalk. ib. 111 (corr. acc.); Pirké d'R. El. ch. XXXIII של מאה ש' וכל רבר . . . ממין וכ' and for every thing that he gave tithes of, the Lord sent him one hundred times the value, and he blessed him.

שְׁעָרָא I ch., *pl.* שְׁעָרִין same, esp. *percent., interest.*
Targ. Y. Ex. XXII, 24 (h. text נֶשֶׁךְ). Targ. Y. I Lev. XXV,
36, sq. (ed. Vien. שְׁעָרִין, corr. acc.); Y. II שְׁעָרִין.

שַׁעֲרָא II m.=h. שַׁעַר I, 2, *market price*. Ruth R. introd. שַׁעֲרֵהוּן ופּוֹרָא, v. פּוֹרָא.

שֵׁשֶׁר, שֵׁשֶׁר, שֵׁשֶׁר, שֵׁשֶׁר m. = h. שַׁר, *hair*. Targ. Gen. XXV, 25, v. שֵׁשֶׁר. Targ. Lev. XIII, 3; a. fr.—Lev. R. s. 15, v. שֵׁשֶׁר; Yalk. ib. 554 שֵׁשֶׁר. Midr. Sam. ch. II (v. מִרְיָא I a. מִרְיָא II) וְכִי אֵת הַדִּירָן שֵׁי וְכִי as the thorn is afraid of nothing but the iron, so is the hair &c.; Yalk. Sam. 78 (corr. acc.); Y. Naz. IX, end, 58^a . . . בִּירְיָא. Targ. Sam. a. e.—*Pl.* שֵׁשֶׁר (fem.). Targ. Ps. LXIX, 5 *Levita* (ed. שֵׁשֶׁר, שֵׁשֶׁר).

שַׁעֲרָה f. (b. h.; preceded.) 1) *hair*. Y. Sot. I, 16^e top ש' אחד one hair; a. e.—*Pl.* שַׁעֲרֹת. Ib., a. fr. ש' (שני) two hairs (symptom of maturity). Lev. R. s. 20 מִשּׁוֹלֵם לֹא ש' רֹאשִׁי the beams of my house never saw the hair of my head (v. קָלַע II); Y. Yoma I, 38^d top; a. fr.—2) *ear, panicle*. Y. Ter. I, 40^d top ש' של אָרִיז (ed. Krot. שַׁעֲרֹה) the panicles of rice.

שַׁעֲרִין, שַׁעֲרִי m. pl. *barley*, v. סַעֲרָא.

סערן v. שערניץ, שערך

נִשְׂעָשְׂעַי m. (b. h.; נִשְׂעָשְׂעַי) *delight, pleasure*. Cant. R. to VI, 11, v. נִשְׂחָח; (Pesik. R.s. 11 חנוּגָה).—**פִּלְנִשְׂעָשְׂעִים** Tanp. T'savveh 1; Yalk. Jer. 315 שֵׁן יֶלֶד שֶׁל נִשְׂעָשְׂעַי a child of delight, v. נִשְׂעָשְׂעַי.—Transf. (sub. יֶלֶד, יֶלֶדִי) *beloved child or children*. M. Kat. 25^b (in a eulogy) גִּירְלָה נִשְׂעָשְׂעִיָּה ... אֶרֶץ the land of Shinear (Babylonia) conceived and gave birth to, the land of beauty (Palestine) raised her beloved child.

נְשַׁעֲוֶהֶרֶת, v. נְשַׁעֲוֶהֶרֶת.

שְׁעֵי־עֵתָא f.=שְׁעֵרֵעֵתָא, *smoothness*. Targ. Y. II Gen. XXXIII, 4.

נִשְׁעַנְעַנְע, נִשְׁעַנְעַנְע, v. נִשְׁעַנְעַנְע, נִשְׁעַנְעַנְע.

שְׁעָתָא שְׁעָתָא שְׁעָתָא (שְׁעָתָא) f. = h. שָׁעָה, *while, time; hour*. Targ. II Kings V, 26 (ed. Wil. שָׁעָה). Targ. Ex. XXXIII, 5. Targ. Y. ib. XXIII, 5; a. fr. — Ber. 64^a ש' אצטרכינהו the time needed them (circumstances required one of them as chief of the college); Bekh. 31^a,

v. בְּצֶדֶק. Y. Bets. II, 61^c top, a. e. בְּשֶׁעָתָה in its proper time, v. גִּמְמָא. Ber. 7^a אֲלֵשִׁירָה כִּי ... ש' when that moment comes, I will curse him; יריר ... ש' when that moment came, he was asleep. Ib. וְש' כל ש' at all times. Ib. כל ש' any other time; ש' בְּהוֹרָא but at that special time; Ab. Zar. 4^b. Pes. 11^b רש' פלגא half an hour; a. fr.—*Pl.* שְׁעִין, שְׁעִין, שְׁעִין (שְׁעִין). Targ. II Kings XX, 11. Targ. Job VII, 18 (not שְׁעִין); a. fr.—Ber. l. c.; Ab. Zar. l. c. וְכ' בְּכֹחַ חַתָּשׁ during those first three hours (of the day) &c.; a. fr.

נָשַׁף, v. נִשְׁפָּה.—נִשְׁפָּה (ו) יִתְחַיֵּב, v. נִשְׁפָּה I ch.

קִשׁוּ, v. קִשְׁשׁוּ.

שפֿר v. שפֿא, שפֿא.

שֹׁפָא m. (שֹׁפָא I) [*slip, the place from which something slipped,*] socket. Macc. 11^b 'עַל אִיבְרֵיהּ לֵשׁ' each limb (bone) of his went into its socket; Yalk. Gen. 149.

נֶפֶשׁ I m. (v. next w.) *block of hewn stone*, v. **נֶפֶשׁ**.

נִשְׁפָּן II, נִשְׁרִי m. (נִשְׁפָּן) *chip, pin*. Targ. Hab. II, 11
(h. text כִּפְרִים).

שְׁפָאִין **שְׁפָאִין** m. pl. (שָׁפָה I) same, *chips*. Ab. Zar. 49^b וְכִי מֵהוּ אֵין שָׁפָה אֵין שָׁפָה what is the law about those chips? Ib. שְׁפָאִין (Ms. M. שְׁפָאִין, v. שְׁפָאִין I).—Trnsf. שְׁפָאִין עֵרִירָה (cmp. בְּרִזְזִי) *disconnected strips* of a first class field. Gitt. 50^a (v. Tosaf. a. l.); [Rashi takes שְׁפָאִין as verb, fr. שָׁפָה = שָׁפָה to slip].

וְשִׁפְרִי, v. שִׁפְאִי.

שָׁפַד *to chip, point.*—Denom. שָׁפֹד.

Pi. שָׁפַד (denom. of שָׁפַד) to pierce. Snh. 41^a שָׁפַד בִּירְחוֹר 'וכ' (or שָׁפַד) he pierced him with the shoot of a fig tree.

שָׁפַד ch. same 1) *to point*.—Part. pass. שָׁפֵיר. Bekh. 40^a, v. פָּרַס I.—2) (denom. of שְׁפוּרָא) *to put on the spit, roast*. Hull. 111^a sq. וְכָא דְשָׁפֵיר וְכִי he saw the son of R. b. A. put a liver on the spit over a piece of meat. Pes. 74^b שְׁפֵרָה כְּשֶׁפּוּרָא (or שְׁפֵרָה Pa.) if he put it on the spit (and roasted it).

שִׁפָּה, v. נָשָׂא.

שֶׁפֶת f. (b. h.; v. סָפֵר) 1) *rim, border, binding*. B. Bath. II, 1 אֲרֵבֶכָּה מִן הַשֶּׁ' *four handbreadths from the rim of the stove*. Ib. 19^a שֶׁפֶת מַחְצָץ the border of the wash-pit; a. fr.—שֶׁ' קָמִי שֶׁ' קָמָה, v. קָמָה.—2) *lip; speech*. Y. Sabb. VII, 10^e top בֶּשׂ' הַמַּאֲדָם אֹדֵם he who reddens his lips (v. אָדָם; Naḥmanides reads: בִּטְסָה). Ib. XIV, 14^d top וְלִפְתֵּי שֶׁפֶת כָּל שְׂדוּאָה מִן הַשֶּׁ' הוּא הַשֶּׁ' וְלִפְתֵּי inside (in the mouth, opp. חֶלֶל III). Y. Macc. II, end, 32^a, a. fr. רַפָּה בֶּשׂ' with lax lips, with low indistinct speech; a. fr.—*Pl.* שֶׁפֶתוֹת, שֶׁפֶתוֹת (סָפֵר); *Du.* שֶׁפֶתִּים. Tosef. Kel. B. Kam. VI, 15 שֶׁפֶתָיו, v. שֶׁפֶת. M. Kat. 15^a (expl. שֶׁפֶת וְכִי, Lev. XIII, 45) שֶׁפֶתָיו מְרֻבָּקוֹת וְכִי his lips should cleave to each other (he must not greet or answer greeting). Koh. R. to XII, 4 בָּנוֹת הַשִּׁיר אֱלֹהֵי הַשֶּׁ' 'the daughters

of song', that means the lips; Lev. R. s. 18 שפּוֹרְרִי Sabb. 152^a רָשָׁק v. שפּוֹרְרִיךָ Ab. Zar. 35^a רָפֵט v. שפּוֹרְרִיךָ וְכ' שפּוֹרְרִיךָ וְכ' Keth. 61^b אִתּוֹ הַשְּׂפָרִים v. שְׂרָבֵט Y. Keth. V, 30^a bot. וְשפּוֹרְרִיךָ v. שְׂלָבֵק a. fr.—Y. Yeb. VI, beg. 7^b בֵּין רוֹשׁ וְשֵׁי between the lips (of the vagina).

שפּוֹרְרִי verb, v. שפי.

שפּוֹרְרִי f. (שפּוֹרְרִי II) *overflow, additional measure*; v. שפּוֹרְרִי.

שפּוֹרְרִי m. (שפּוֹרְרִי) *spit*. Pes. VII, 1 של רִימוֹן a spit made of pomegranate wood. Ib. 74^a של מַחֲכָה a metal spit. Y. Naz. VI, 55^b של כְּבִילָה של אֶחָד one spit with forbidden meat. Bets. 28^b; a. fr.—[Tosef. Meil. I, 25, v. שפּוֹרְרִי I.]—Pl. שפּוֹרְרִי Y. Naz. l. c.; a. e.

שפּוֹרְרִי ch. same. Pes. 74^b שפּוֹרְרִי בֶשֶׁת Ib. שפּוֹרְרִי if he suspended them from the spit; a. e.—Pl. שפּוֹרְרִי Targ. Y. Num. XXXI, 23 (ed. Vien. 'שפּוֹרְרִי).—V. שפּוֹרְרִי.

שפּוֹרְרִי m. (שפּוֹרְרִי I) *crushing, destruction*. Targ. Prov. XXIV, 22 Ms. (ed. כוֹפֵא; some ed., a. Var. ed. Lag. כוֹפֵא; h. text פִּיר).

שפּוֹרְרִי v. sub שפי.

שפּוֹרְרִי I, III.

שפּוֹרְרִי v. שפּוֹרְרִי.

שפּוֹרְרִי m. (שפּוֹרְרִי) *gutter, slope, spout*. Targ. O. Num. XXI, 15 לְנֹחֲלִיאָה ed, Berl. (oth. ed. שפּוֹרְרִי; Ms. שפּוֹרְרִי; h. text אֶשֶׁר).—B. Bath. 3^b Ar. ed. Koh., v. שפּוֹרְרִי.—V. שפּוֹרְרִי.

שפּוֹרְרִי m. (preced.) *a laborer engaged in pouring wine to fill up vessels*.—Pl. שפּוֹרְרִי Ab. Zar. 72^b.—[B. Bath. 3^b Ar., v. שפּוֹרְרִי.]

שפּוֹרְרִי v. sub שפי.

שפּוֹרְרִי v. שפּוֹרְרִי.

שפּוֹרְרִי f. (= שפּוֹרְרִי v. שפּוֹרְרִי) [*something round*], *tube*; מְצוֹפֵרִי Lev. R. s. 16, beg. וְכ' she took an egg-shell and filled it with balsam; v. שְׂלָבֵק Hull. 57^b עָשָׂה לָהּ they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 הַקֶּשׁ a straw tube. Snh. 68^a, a. fr. הַקֶּשׁ or ש' הַקֶּשׁ a. fr.—מְכַחֵל v. כְּמַכְחֵל בֶּשֶׁת a. fr. הַקֶּשׁ (mouth-piece) of the leather bottle. Par. V, 8. Ib. VI, 1; a. fr.

שפּוֹרְרִי v. שפּוֹרְרִי.

שפּוֹרְרִי Y. Ned. I, 37^a top, read: שְׂבִירָה v. שְׂבִירָה.

שפּוֹרְרִי v. שפּוֹרְרִי.

שפּוֹרְרִי f. (b. h.; v. מְשַׁפֵּרֶת) [*attached to the household*], *handmaid, slave*.—חֲרוּפָה v. ש' חֲרוּפָה.—Snh. 89^a לָקַח אֶת הַצֵּבֶל they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 89^b מִיָּבֶט

better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה if a bastard married a slave, their child is a slave. Ib. 69^a לְשַׁפְּרוֹתוֹ if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כְּנַעֲנִית a Canaanite slave. Keth. V, 5 וְכִי הָבְיָהּ לָאִשָּׁה if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—Pl. שפּוֹרְרִי Ib. וְכִי מָאָה אִפִּי... מָאָה אִפִּי even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9^a חֲרוּפָה v. ש' חֲרוּפָה Lev. R. s. 16, a. e. should not my sister Rachel be at least like one of the handmaids (Billah and Zilpah)? Ab. II, 7; a. fr.

שפּוֹרְרִי f. (preced.) *status of a handmaid*. Y. Kidd. I, 59^c bot., v. אִשָּׁה; Bab. ib. 18^b. Ib. 19^a; a. e.

שפּוֹרְרִי (b. h.; v. פִּשְׁטָא, s. v. פִּשְׁטָא) [*to divide*; emp. גִּזֵּר] *to decree, decide, judge*. Ruth R. to I, 1 וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15^b (ref. to Ruth l. c.) דִּרְיָ it was a generation that judged its judges &c., v. קִרְפָּם. Sot. 10^a וְכִי תִשְׁפָּטֵנִי remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שפּוֹרְרִי.

Nif. שפּוֹרְרִי to be judged, criticised. Ruth R. l. c., v. supra.

שפּוֹרְרִי m., pl. שפּוֹרְרִים (b. h.; preced.) *judgments, punishments*. Mekh. B'shall., Shir., s. 8 בִּעֲדָה שֶׁ בִּעֲדָה judgment was executed on the idols; a. e.

שפּוֹרְרִי m. (שפּוֹרְרִי v. שפּוֹרְרִי) *childish*. Targ. Y. II Deut. XXXII, 6 Ar. (ed. שפּוֹרְרִי; h. text גִּבֵּל).

שפּוֹרְרִי v. שפּוֹרְרִי.

שפּוֹרְרִי I (b. h.; emp. שפּוֹרְרִי II) 1) *to crush*.—Part. pass. שפּוֹרְרִי, pl. שפּוֹרְרִים *crushed, humble, contrite* (= b. h. הִכָּה). Tosef. Hag. II, 9 וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה humble and contrite; Tosef. Snh. VII, 1 וְכִי (only); Y. ib. I, 19^c. Gen. R. s. 60 וְכִי שפּוֹרְרִי (ed. שפּוֹרְרִי) broken down and crushed (poor); a. e.—2) *to rub, smooth, plane*.—Part. pass. as ab. a) *smooth*. Koh. R. to XII, 14 two paths וְכִי מִלֵּא וְכִי מִלֵּא one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 בּוֹרֵךְ (Snh. 109^a שְׂאֵפִי; Ar. שפּוֹרְרִי, corr. acc.) a smooth (blank, empty) pit, v. בּוֹרֵכֶת (b) (emp. תִּלְקָס) *unimpaired, unscathed*. Gen. R. s. 45, v. קָרַח.

Pi. שפּוֹרְרִי 1) *to plane, saw, trim*. Hull. 125^a שפּוֹרְרִי a thigh-bone which one sawed through lengthwise. Ab. Zar. 42^a וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49^b. Y. Gitt. V, 47^a bot. וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 וְכִי הָיָה הַיָּלָד שֶׁל עַבְדֵי וְכִי הָיָה הַיָּלָד שֶׁל אִשָּׁה if he filed off a part of it and made of it &c.;

a. e.—Part. pass. מְשֻׁפָּר; *pl.* מְשֻׁפָּרִים. Y. Gitt. I. c. במש' if he took it planed. Y. Succ. I, 52^c top מְשֻׁפָּר (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) *to smooth, polish*. Kel. XIV, 5 מְשֻׁפָּנֵי Ar.; Ned. 56^b מְשֻׁפָּם, v. שִׁיחַ II.—Transf. *to pacify, give satisfaction*. Y. B. Mets. V, 10^b חרִיב לְשֻׁפּוֹרָה ... חרִיב if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12^a—3) *to leave smooth places*, (comp. חֲלָק *Hif.*) *to plant wide apart*. Y. Or. I, beg. 60^c לְקוֹרְרוֹ בְּמִשְׁפָּחָה (or בְּמִשְׁפָּחָה *Hif.*) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רִצְנָה. B. Bath. V, 4 לְשֻׁפּוֹרָה (or לְשֻׁפּוֹרָה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. חֲגִירָלוֹ יִשְׁפּוֹרָה when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

שָׁפַר *ch.* same, 1) *to crush, rub, grind*. Targ. Ps. LVI, 2 (h. text שָׁפַר). Ib. 3.—Part. pass. שָׁפָר; *f.* שָׁפָרָה; *pl.* שָׁפָרִים. Ib. LI, 19 (h. text נִרְכַּח). Targ. Job XXXIII, 21.—2) *to plane, smooth, paste over*. Yeb. 75^b 'וכ' he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98^b, v. טָרִיז (v. שָׁפָר II). B. Kam. 98^a Ms. M., v. שָׁפָר II *ch.* Snh. 109^b 'וכ' יִשְׁפּוֹרָה they smeared her body with honey, and placed her on the roof &c.; a. e.—Part. pass. as ab. *smooth, level*. Targ. Prov. XV, 19, Targ. Y. Gen. XXXI, 2; 5 (*friendly*).—Snh. 109^a שָׁפָר, v. preced.

Pa. שָׁפָר 1) *to crush*. Targ. Esth. I, 10. Targ. Ps. LI, 10 שָׁפָרָה Ms. (ed. Lag. רְשִׁיפִירָה, corr. acc.; ed. Wil. רְשִׁיפִירָה *Pe.*; h. text רִכְרִיחַ). Ib. LXXXIX, 11; a. e.—2) *to plane, trim*.—Part. pass. מְשֻׁפָּר; *f.* מְשֻׁפָּרָה; *pl.* מְשֻׁפָּרִים. B. Bath. 3^a מְשֻׁפָּרִים אֲבָרֵי רֵלָא מְשֻׁפָּרִים Ms. M. (ed. מְשֻׁפָּרִים, corr. acc.), v. גְּרִילָא.

שָׁפַר II (v. שָׁפַע) 1) *to incline*, v. שִׁיפָרִי II.—2) *to tilt; pour out slowly* (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 שָׁפָרִים ... כִּרְקִים ed. Bub. (oth. ed. שׁוֹפְכִין) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. *to sell wine*. B. Mets. 60^a מְשֻׁפָּרִים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לְחַבְרִי; Ar. לְשֻׁפָּרִים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 'וכ' חֲרִיב שׁוֹפָא (v. שׁוֹפָא); a. e.

Pi. שָׁפָר *to make slanting, whittle to a point*.—Part. pass. מְשֻׁפָּר; *f.* מְשֻׁפָּרָה; *pl.* מְשֻׁפָּרִים. Keth. 5^b מִשְׁפָּרִים (the fingers) pointed like pegs.

שָׁפַר *ch.* same, 1) *to incline, make slanting*. Sabb. 98^b שָׁפָרִים לְהוֹרֵי כִי טוֹרִינִי they made the boards slanting like mountain sides (bringing to a point; Ar. טָרִיז q. v.); Yalk. Ex. 370.—2) *to pour out slowly*. Hull. 67^a לֹא (דש') אִפְשָׁר ... וְשֵׁי לִיהָ B. Kam. 115^b צִיבָהָא v. לְשָׁפָר 'וכ' one may put something (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139^b שָׁפָר שִׁיכְרָא 'וכ' Rashi (ed. שָׁפָר) they poured

beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71^b שְׁפִירָא vinegar dealer, v. שְׁפִירָאָה.—Transf. *to let the blood flow after bloodletting*. Sabb. 129^a 'וכ' לִיהָ שֵׁי רִלְמָא perhaps the surgeon may bleed him too long &c.

שָׁפַר III (v. שָׁפָה I) [*to be smooth*,] *to be quiet, at ease; to be relieved*. Nidd. IV, 4 לְעַר מַעַר לְעַר and was relieved for a full day, opp. קָשְׁתָה, v. קָשָׁה. Ib. שְׁפָחוּ 'וכ' she was relieved from pain, but not from the flux of blood; a. e.—Part. pass. שְׁפָחוּ *quiet, sane*. Arakh. 17^b, sq. וְנִשְׁחַזָּה שֵׁי if he was sane and became mad; B. Bath. 128^a.—V. שְׁפָחוּ II.

Hithpa. הִשְׁפָּחוּ, *Nithpa.* נִשְׁפָּחוּ (of a delirious person) *to become quiet, conscious, sane*. B. Kam. IV, 4 חֲשׂוֹנָה נִשְׁפָּחוּ if the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40^b בֹּטְלָה לְכַשְׁרֵי שְׁפָחוּ when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48^c. Y. Keth. I, 25^b; a. e.

שָׁפַר *ch.* same, *to be quiet, at ease*.—V. שְׁפָחוּ.

Pa. שָׁפָר *to quiet, pacify, satisfy*. Gitt. 73^a לִיהָ שָׁפָר וְיָאֵשְׁרִי go and pacify (settle with) him. B. Mets. 15^a 'וכ' וְיָאֵשְׁרִי (Ms. H. a. R. וְיָאֵשְׁרִי, v. גִּירָא)—Part. pass. מְשֻׁפָּר; *pl.* מְשֻׁפָּרִים. Ib. 70^a רִמְשָׁה יִרְכַּסִּיהָ (not רִמְשָׁה) one whose property is at peace (undisputed by any claimants).

שָׁפָר m. (preced.) *quiet, ease*. Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 בְּלֵב שֵׁי בָלֵב with an easy heart.

שְׁפִירָה, v. שְׁפִירָה.

שְׁפִירָה f. (preced.) *compromise, peace*. Targ. Y. I Gen. III, 15 (Y. II שְׁפִירָה).

שְׁפִירָה pr. n., שְׁפִירָה *the family of Shafēhala* (vinegar dealer). Kidd. 71^b Ar. (ed. שְׁפִירָה בר, v. שְׁפִירָה II).

שְׁפִירָה f. (שְׁפָרָה) *judging, judgeship*. Snh. 3^b (ref. to Num. XXXV, 24 sq.) מִשְׁעַר שְׁפִירָה דְּעִירָה from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14⁹ עַל שְׁפִירָה שֶׁמֶשֶׁן the verse (Gen. XLIX, 16) refers to Samson's judgeship.

שְׁפִירָה m. (שְׁפָרִי II) *wine merchant*.—*Pl.* שְׁפִירָה, שְׁפִירָה. Lev. R. s. 12 'וכ' בְּחֵרֵץ שֵׁי wine merchants passed the gate of the cemetery; Esth. R. to II, 1 (ר' עֲזַרְיָה) שֵׁי שְׁנָאֵן (strike out שְׁנָאֵן, a corrupt dittogr. of שְׁפִירָה); Yalk. Prov. 960. Y. Dem. V, 24^d בְּרֵם 'וכ' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50^c בֹּטְלָה, v. חֲכָם.

שְׁפִירָה, v. שְׁפָרָה.

שְׁפִירָה, v. שְׁפָרָה.

שְׁפִירָה, *pl.* שְׁפִירָה, v. שְׁפָרָה.

שִׁפְכוֹתָ f. (שָׁפַךְ) *pouring out*. Tbul Yom IV, 7, v. שִׁכָּר I. Y. Pes. I, end, 28^b (ref. to Deut. XII, 24) . . . לֹא לֵא I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43^a top (ref. to Lev. IV, 7) לֵשׁ . . . לִרְבוֹת this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שִׁפְכוֹתָ Lam. R. to IV, 11 אַרְבַּע שׁ לַטּוֹבָה וְכ' four times is pouring out mentioned for good, and four times for evil.

שִׁפְכוֹת f. same. Makhsh. II, 3 מַי שֶׁ נִשְׂפָּקוּ water that is poured out, dirty water, opp. מַי גֻּשְׁמִים rain water.—Esp. שֵׁ דַמִּים *shedding of blood*. Arakh. 15^b ... כָּל הַמְסַכֵּר וְשֶׁ יֵשׁ בּוֹ he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57^b (ref. to Gen. IX, 6) שֶׁל אִיזוּר שֶׁ יֵשׁ בּוֹ what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74^a כָּל חֲטָא ... חוּץ ... regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

שִׁפְכוּתָא ch., constr. שִׁפְכִּיתָא, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 קִיטְמָא ש' (read מִיָּא), v. שִׁפְכִּיתָא. Targ. Y. Gen. XXVIII, 20 (not שִׁפְכִּיתָא).—B. Bath. 25^b בִּשׁ when the rain comes pouring, opp. כְּרִירוּתָא gently.

שפיל v. sub, שפילתא, שפילת

שִׁפְיוֹן m. (h. h. שָׁפִין; שָׁפִין) [sliding,] a species of serpents, adder(?). Num. R. s. 14⁹ נִרְשָׁה וְשִׁפְיוֹן corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon*. Sot. 10^a . . . בְּלִעַם בַּלֵּעַם Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *sheft*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45^d הוּא וְשִׁפְיוֹן it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

שִׁפְיוֹנָא ch. same. Y. Ter. VIII, 45^d top 'אשכחון ש' (שפופר) they found a serpent as thin as a hair wound around &c., v. preced.

שִׁפְרָץ, v. שִׁפֵּץ.

שׁוּפֵק, v. שׁוּפֵיק.

שָׁפֹר *membraneous* (שְׁפֹפֶרֶת, a. שֹׁפֵר, cmp. שָׁפַר, m.) *bag, sac of a foetus; in gen. foetus.* Nidd. III, 3 'הַמִּפְלֵת ש' *if a woman discharges a sac full of water &c.* Lev. R. s. 14; Y. Nidd. III, 50^d top (ref. to Job XXXVIII, 9) 'כִּי לְבוּשֵׁי הַחַיִּים' *'its garment' means the sac, 'its swaddling band', the placenta.* Ib. מְרוּקָם ש' *a foetus having an articulated shape, v. רָשָׁן.* Bab. ib. 25^a שְׂאִינֵי מְרוּקָם ש' *a shapeless foetus.* Y. Naz. VII, 56^b *I have seen כְּאֶמְנָן 'the embryo' of a calf, of the size of a bean, in a bag; a. fr.*

שְׁפִירָא, שְׁפִיר ch. same. Targ. Y. Deut. XXVIII, 57.—
Nidd. 25^b ר' דאמאי ש' דהויא a foetus was brought before
Mar Samuel, and he said, this is forty-one days old; a. e.

שֶׁפֶר m. (שֶׁפֶר) 1) *handsome, pleasing; good; cheerful*.
Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שֶׁפֶר ch.);
a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) נָשְׂתָה... על
ש' because I was content with my portion, it became
beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31^b
בֶּחָרָה בְּיָמֵינוּ גְּבֵרָה דֵּשׁ I want a man as handsome as thou
art; a. fr.—*Pl.* שְׁפִירָה, שְׁפִירָה, שְׁפִירָה Targ. Deut. VIII, 12.
Targ. II Chr. VII, 10; a. fr.—B. Mets. 84^a מִשֵּׁי יִירוּשָׁלַם
I am one of the survivors of the handsome men of Je-
rusalem. Ib. בְּרִי ש' children as good-looking as I
am; a. fr.—*Fem.* שְׁפִירָה, שְׁפִירָה, שְׁפִירָה Targ. Gen. XII, 14.
Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. מִינָהוּ דֵּשׁ
who is handsomer than I am; a. e.—*Pl.* שְׁפִירָה, שְׁפִירָה
Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—
2) (adv.) *right, well*. B. Mets. l. c. דֵּשׁ קָמִינָה ... אֲנִי do
I not know that what I say is right? Yoma 29^b מָה קָא
מִזְרִיב he who asked that question has asked
well. Yeb. 94^b וְהָאֵל ש' נִסִּיב and he married rightly
(legally). וְהָאֵל ש' נִסִּיב and he married this one lawfully;
a. fr.—דְּמִי, v. דְּמִי I.

נִשְׁפִּיר, v. שְׁפִיר ch.

שְׂפִירוּתָא f. (preced. art.) *goodness*; (with **לְבָא**) *cheerfulness*. Targ. O. Deut. XXVIII, 47 (Y. **שְׂפִירוּתָא**; ed. Lsb. (קשיטת)).

נִשְׁפָּרָה v. נִשְׁפָּרָה

שְׁפִירָתָהּ f. (שָׁפַר) *placing over or by the fire*. Kel. VIII, 8 מִכְנֵה שְׁפִירָתָהּ הַקֹּרֶה וּלְפָנֶיהָ from the place where the pot is placed and inside (towards the fire). Ib. 9 שֵׁי שֵׁי בֵּית שֵׁי a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בֵּרֵךְ a hole in the ground with an arrangement for putting a pot over fire); a. e.

שָׁפַךְ (b. h.; *Shaf.* of תָּפַךְ [to invert,] to pour; to empty. Lam. R. to IV, 11 ולא ... וְהוּא שָׁפַךְ חֲרוֹנוֹ I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; ולא ... וְהוּא שָׁפַךְ חֲרוֹנוֹ because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75^b (ref. to Deut. XXIII, 2) מִי שֶׁפָּרַח שֶׁפָּרַח he who pours (semen, instead of shooting forth, מִקְלָח) in consequence of cutting. Succ. II, 9, v. קִירוֹן. Y. Sabb. XII, end, 13^d וְכָתוּב לֹא הִשְׁפֹּךְ 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שֶׁפַךְ דִּיר וְכָתוּב לֹא הִשְׁפֹּךְ in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44^b top שֶׁפַךְ (Chald.); a. fr.—דִּמְיָם—to shed blood. Gen. R. s. 34. B. Mets. 58^b, v. לֵבָן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שֶׁפַךְ, read: שֶׁפַּחְרִי, v. שֶׁפַּחְרִי.]

Nif. נִשְׁפָּךְ to be poured out, emptied. Hull. 47^b רִיאה

שֶׁנִּשְׁפָּךְ בְּקִירוֹ a lung which (by tearing the membrane) is emptied like a ladle. Sot. 42^b (play on שׁוּפָךְ, v. שׁוּבָךְ, 'לִמְנוֹ וְכִי' out before him like a ladle (his courage failed him, comp. Pes. 22^b 'דָּם שֶׁל כְּמִים' blood that is poured out like water makes susceptible of uncleanness. Ib.^a כְּמִים הַשֶּׁפָּךְ like water that is poured out (ordinary water), opp. מֵחַיִּים לְחַיִּים used for libation. Ib. 20^b תִּשְׁפָּךְ חֵבֶל v. חֵבֶל II. Zeb. VIII, 7, sq. יִשְׁפָּךְ לְאֵמָה shall be poured into the sewer; a. fr.

Pi. שָׁפַךְ to make slanting. Part. pass. מִשְׁפָּךְ. Yoma 68^b (ref. to שָׁפַךְ, Lev. IV, 12) שִׁירָא מִקוּמֵי מִשְׁפָּךְ the place for the ashes must be sloping; Sifra Vayikra, Hob., Par. 3, ch. V; Zeb. 106^a.

שְׂפִיךָ, שְׂפִיךָ ch. same. Targ. Ez. XXIV, 7. Ib. XXII, 6, Targ. Zech. XII, 10; a. fr.—Ab. Zar. 72^b כִּי שְׂפִיכֶוּהוּ אמר ר' ר. R. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. Y. Sabb. XX, end, 17^d שְׂפִיךָ, v. צִינְרִים; a. fr.

Ithpa. אִתְּפֹאֵר, *Ithpe.* אִתְּפֹאֵר to be poured out. Targ. I Kings XIII, 3. Targ. Ps. LXXIX, 10; a. fr.—B. Mets. 26^a אִתְּפֹאֵר אִתְּפֹאֵר the things in the wall were washed down; a. e.

שִׁפְכָּה m. (preced.) *spout, gutter*.—**שִׁפְכָּה** **Pl.** B. Bath. 3^b he did not remove his bed from the building **עַד רִחֲקִיק** ש' **Ms. M.** (ed. שִׁפְכָּה) ... **עַד רִחֲמָן** (עד רחמן) until he provided its spouts (until it was) entirely finished; Ar. ed. Koh. שִׁפְכָּה, oth. ed. (שִׁפְכָּה). **Ib.** 6^a, v. נָטָה.

שִׁפְכָה f. (h. h.; preced.) *urinary canal*; שִׁפְכָה one whose canal is mutilated. Yeb. VIII, 2, v. בִּרְתָּה. Y. ib. 9^b top. Bab. ib. 75^b שִׁפְכָה חֲרִיב בְּמִקְוֵה שִׁשְׁיִן שִׁפְכָה (Deut. XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שִׁפְכֹנִי m. (preced.) [*pourer*], name of a species of *olives*, *rich olive*. Peah VII, 1 (Y. ed. שפכני; Ms. M. שפכני, corr. acc.), expl. Y. ib. 20^a top שמן הרבה ש' שהוא עושה *chifkhoni*, which yields much oil.

שִׁפְכוֹתָא f. (preced. wds.) *gutter, slope*. Targ. Y. Num. XXI, 15 (v. שִׁפּוֹךְ). Targ. Y. Deut. III, 17 (ed. Vien. 'ש').

נִשְׁכָּחֹנִי, v. נִשְׁכָּחֹנִי.

שָׁפֵל I (b. h.; Shaf. of שָׁפַל) *to be low*.

Hif. הִשְׁפִּיל to lower, humble. Erub. 13^b עֲצֻמוּ הַשְׁפִּיל; חֲבִיבֵי הַשְׁפִּיל; חֲבִיבֵי הַשְׁפִּיל, v. גְּבִיחָה, Ned. 55^a. Pesik. R. s. 10 (ref. to Is. II, 9) הַשְׁפִּילָה הַקֹּבֶה . . . וְנִשְׁפָּלוּ when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. Arakh. 15^b הִשְׁפִּיל דַּעְרוּ let him humble his mind (think of his shortcomings). M. Kat. 16^b (play on הִזְכַּרְנִי, II Sam. XXIII, 8) כִּמְיִנִי הִשְׁפַּלְתָּ עַצְמְךָ תְּהֵאֵל because thou didst lower thyself, thou shalt be like myself; a. fr.

Nif. נִשְׁפַּל to be lowered. Pesik. R. l. c., v. supra.

Hof. הַשְׁפֵּל, הַשְׁפֵּל same. *Pesik. Ki Thissa*, p. 11^b (ref. to Is. II, 9) 'וְהַשְׁפֵּלְתִּי אֹנִי וְהֵם יִכּוּ' I know that

Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; Tanh. Ki T'hisa 4 והשפילתי אותי and I myself have been lowered; Yalk. Is. 260 והשפילתי Tanh. l. c. 5 (ref. to Ps. LXXV, 8) וכן בלשון זה הו' for the word *zeh* (Ex. XXXII, 24) was he (Aaron) lowered, v. בָּבָא; בלשון זה והשפילתי וכן בלשון (ib. 23) were they lowered, and with *zeh* (ib. XXX, 13) have they been raised; Lev. R. s. 8; a. fr.

Hithpa. הִשְׁתַּפֵּל, *Nithpa.* נִשְׁתַּפֵּל [to let one's self drop,] 1) to be humble, gentle. Ib. s. 19 (ref. to שְׂפִלוֹת יִרְדוּ, Koh. X, 18) וְכִי שִׁנְתָּהּ יִשְׂרָאֵל מִלְּחֻמּוֹ וְכִי שִׁנְתָּהּ יִשְׂרָאֵל מִלְּחֻמּוֹ וְכִי שִׁנְתָּהּ יִשְׂרָאֵל מִלְּחֻמּוֹ because the Israelites were too gentle to encamp (before Sinai) in discord &c.— 2) to be lazy, indolent. Ib. קִשְׁתָּהּ מִלְּקָנָהּ . . . עִי' (not לְקָנָה) because that man is too careless to wipe his body properly, he gets scabs. Ib. קִשְׁתָּהּ מִלְּקָנָהּ . . . עִי' because that woman is too indolent to examine her body properly &c.; a. e.

נָשִׁיר I, **נָשִׁיר** ch. same, *to fall down, go down*. B. Kam. 92^b; Meg. 14^b (prov.) נָשִׁיר וְזוּרֵל בֵּר אֲחִיזָה וְכ' the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. (פְּלִכָא). Snh. 7^a נָשִׁיר וְזוּרֵל, v. זְרִיקָא. Ber. 10^a נָשִׁיר וְזוּרֵל go to the end of the verse (in order to understand the whole of it); a. fr.

Af. אָפּטל 1) to lower. Targ. Y. II Lev. X, 20. Targ. Prov. XXV, 7. Ib. XXIX, 23; a. fr.—2) to carry down, carry along. Yeb. 121^a אָפּטל גלי the waves may have carried (and landed him).

Ithpa, אִתְּפַל to humble one's self. Targ. I Sam. II, 36.

נָשַׁפֵּל m., **שָׁפַחַת** f. (h. l.; preced.) 1) low, humble.
Num. R. s. 4²⁰ וְכִי בִדְעוּ יְהוָה... say not that I was low
in the eyes of others, and was not despised in my own
eyes. Taan. 16^a; Snh. 88^b, a. e. נָשַׁפֵּל low of knee,
polite. Y. ib. I, 19^c נֶפֶשׁ שִׂי a humble soul, humility; Ab.
V, 19 נֶפֶשׁ רְחוּבָה contented, opp. נֶפֶשׁ שִׂי. Ib. IV, 10 רָחוּק מִן
מִי שֶׁדַּעְתּוֹ הָיָה לְכָל אֱנוֹשׁ he was humble before every man. Snh. 43^b
מִי שֶׁדַּעְתּוֹ הָיָה לְכָל אֱנוֹשׁ to him whose mind is lowly the Lord ac-
counts it as if he had offered all kinds of sacrifices. Sot. 5^a
אֲבָל ... וְרוּחָהּ אֵת הַשָּׁמַיִם. Ib. גְּבוּרָה v. רְאוּיָהּ ... אֵת הַשָּׁמַיִם
but not so the Lord, he is high and looks at the low; a. fr.—
נָשַׁפֵּל (v. נָשַׁפֵּל). Ib. 47^b, v. גְּבוּרָה; a. e.—(2) (נָשַׁפֵּל, *Hithpa.*) [letting the hands sink,] indolent, negligent, opp.
זָרִיד. Tosef. Yeb. IV, 8; Pes. 50^b וְכִי sometimes one
is lazy and profits, and sometimes one is lazy and loses.—
Pl. as ab. Ib. 89^a; Ned. 36^a; Gitt. 25^a.

שפל II ch. same, *lowly*. Targ. Prov. XVI, 19.

שפל II (or שפל) m., v. next w.

שִׁפְלָהּ, שִׁפְיָא f. (b. h.; preced. wds.) lowland. Shebi. IX, 2 וְכִי יִבְרָחָהּ הַחֵרֶשׁ in Judæa, (the three districts are) the highland, the lowland, and the valley; וְשִׁפְלָהּ וְהָרִים and the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). Tosef. ib. VII, 10; Y. ib. IX, 38^a הוֹטָה שִׁפְלָהּ (not שפלה), v. צִמְצָם. Ib. מֵמֵאֵס עַד לֹדֶה שׁ from

Emmaus to Lydda is the plain (of Judæa). Ib. לש' וכו' the presence of sycamores indicates lowland; Pes. 53^a; a. fr.

שְׁפֵלָה, v. שְׁפַל.

שְׁפִלּוּת f. (preced. wds.) 1) (b. h.) *lassitude*, ש' יריים v. שְׁפַל I.—2) *humility, humiliation*. Num. R. s. 4²⁰ אם צריך אדם לנהוג ש' בעצמו וכו' if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end he lived humbly before the Lord. Sot. 48^a bot. (ref. to Is. V, 15) לשונאיו של הקב"ה (not לשונאיו) they cause humiliation to the enemies of the Lord (euphem. for: to God); של ישראל the humiliation of Israel; a. e.

שְׁפִלּוּתָא ch. same, *lassitude*. Targ. Jer. XLIX, 24 (h. text רשט).

שְׁפִיל', שְׁפַל', שְׁפִלְתָא f.=h. שְׁפֵלָה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

שִׁפְם m. (b. h.; v. שִׁפָּה) *upper lip*. Cant. R. to I, 7 היה שפמו Pirké d'R. El. ch. XVII, end מכוסה וכו' if his upper lip was covered, they knew that he was a mourner; לא היה שפמו וכו' if his upper lip was not covered, they knew that he was excommunicated; a. e.

שִׁפְמָא, שִׁפְם ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. 'ס). Targ. II Sam. XIX, 25 שִׁיפְמִיָּה ed. Lag. (oth. ed. 'ס). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7.—*Pl.* שִׁפְמִיָּה, v. שִׁפְמִיָּה. Sabb. 129^b מאה ש' הוא (Ms. O. only; Ms. M. מאה ס' v. שִׁפְמִיָּה I. Ib. הוא ש' הוא to-day is a day of lip-shaving, i. e. a day spent without profit.—2) *border*. Targ. Y. I Ex. XXVIII, 32 (Y. II ספודא).—[Targ. Y. Num. XXX, 13 שפמיה, read: שְׁפִלְתָּא.]

שִׁפְן, a word in an incantation against thirst. Pes. 112^a.

שִׁפְן m. (b. h.; cmp. שִׁפָּה II) *cony, (rock-badger)*. Midr. Prov. to XXX, 26 יש בו וכו' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

שִׁפְנִינָא m. (cmp. preced.) *turtle-dove*. Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שִׁפְנִינִי). Targ. Ps. LXXXIV, 4 (h. text רדור); a. e.—Pesik. 'Aniya, p. 137^a, v. צִוְּלָא.—*Pl.* שִׁפְנִינִיָּא, v. שִׁפְנִינִיָּא. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

שִׁפְעַ (cmp. שִׁפָּה II) 1) *to be smooth*. Gen. R. s. 14 קורה a smooth-trimmed trunk (of a palm-tree, v. שִׁפְעָה I).—2) *to incline, slide*. Neg. X, 10 דשופע וכו' Sifra Thazr. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 שפעתיו (not שפעתיה) a stove the rims of which incline towards the inside; שפעתיו לארוריו if its rims incline towards its outer walls. Ohol. VII, 2 שרוא a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e.—3) *to pour out, run, discharge*. Yalk. Lev. 554 כל זמן

as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ישופע and she discharges, expl. ib. 63^b top. Bekh. III, 1 גסה ששפעה וכו' a large domestic animal that discharged a clod of blood; a. e.—[Y. Hor. I, 46^a top שישפע, read: שישמע, v. שִׁמַּע.]

Hif. הִשְׁפִּיעַ 1) *to make slanting*. Erub. 43^b משפיע ויורר (not משפיעו) let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade).—2) *to pour abundantly; to sell in large quantities*; trnsf. *to give in abundance*. Dem. II, 4 כל המשפיעים במדה גסה (Y. ed. המשופעים, corr. acc.) all wholesale dealers; אלו הן המשפיעין וכו' these are considered wholesale dealers &c., v. כִּיטוֹן. Bér. 32^a (ref. to Deut. I, 1) וזהב on account of the silver and gold which thou didst pour upon them, until they said, enough!—this was why they made the golden calf; (Yoma 86^b שהרביח). Snh. 108^a ... רור the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. בשובר שהשפעה וכו' with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr.—3) *to give overmeasure*. Tosef. B. Bath. V, 3 מקום שנהגו להשפיע משפיע וכו' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e.—Part. pass. מִשְׁפָּע, v. infra.

Pi. הִשְׁפִּיעַ 1) *to make slanting*. Part. pass. מִשְׁפָּע, f. מִשְׁפָּעוֹת; מִשְׁפָּעוֹת, מִשְׁפָּעִין, מִשְׁפָּעִים. Sabb. 5^a כוחל' היה המקום מש' משה' if the place in his court is sloping ... the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e.—[Yalk. Lev. 571 משופע, v. מִשְׁפָּע.]—2) *to cause to flow*. Lam. R. to IV, 15 מהו ושפה רש' וכו' what is *v'sippah* (Is. III, 17)? It means *v'shipp'a* (he caused them to discharge blood), in order that the holy seed be not mixed up &c.—Part. pass. as ab. *abundant, eloquent, verbose*. Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7^b) וכו' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 דמִשְׁפָּעִים.

Pu. הִשְׁפִּיעַ 1) *to be made slanting*; part. מִשְׁפָּע, v. supra.—2) *to be poured*. Gen. R. s. 69 end; Yalk. ib. 120, v. פָּךְ.

Hithpa. הִשְׁתַּפַּע *to slant*. Y. Erub. X, 26^b bot. במשפעה when the wall slants at the grade of ten hand-breadths to three.

שִׁפְעַ ch. same, 1) *to flow, run, overflow*. Targ. Prov. III, 10. Ib. V, 16; a. e.—Nidd. 63^a ואלזה שפעה ואלזה the Mishnah says, 'she discharges,' but does she not continue to discharge (how can this be a premonitory symptom)?—2) *to slant, hang down*. Targ. Y. Ex. XXVI, 12 (Levy quotes *Af.*).

Af. הִשְׁפִּיעַ *to make slanting, let hang down*, v. supra.—2) *to pour, give in abundance*. Lev. R. s. 27 ראו דירב אן where thou givest, thou givest plentifully; Gen.

R. s. 33 אֲשַׁפְּעָה הָן רִיחָבָה (not אֲשַׁפְּעָה); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74^a מְשַׁפֵּיעַ.

Pa. to incline, make slanting, let hang down. Part. pass. מְשַׁפֵּעַ. Targ. Y. Ex. XXVI, 13 (some ed. מְשַׁפֵּעַ Hebraism).—Sot. 22^b, v. מְדוּכָּרָא. B. Mets. 28^a בָּרוּךְ רִמְשֵׁי גִירָא when the wall is slanting on one side.

שָׁפַע m. (b. h.; preced.) *overflow*, esp. *overmeasure*, *customary addition*. Midr. Till. to Ps. LXXVIII, 50 כָּל מִכָּה רִבְרָ שֶׁ עָלִיהֶן . . . to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שָׁפָה.

שָׁפָעָא ch., constr. שָׁפַע, same, *overflow*. Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

שָׁפַעָה I f. (שָׁפַע 1) *smoothing, planing*.—שָׁפַעָה קוֹרָה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. 'שֶׁ קוֹרָה לְהַקְרוֹת וְכִי the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 קוֹרָה שֶׁ קוֹרִיָּה. Koh. R. to III, 11 קוֹרִיָּים שֶׁ (read קוֹרָה), v. שָׁפַע.

שָׁפַעָה II f. (b. h.; שָׁפַע to crush, stamp, comp. שָׁפָה I) *stamping, trot, marching troop*. Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קָלָסָם.

שָׁפַח (v. שָׁפַח II, a. שָׁפַח I) to crush, rub.—Part. pass. שָׁפָח; f. שָׁפָחָה; pl. שָׁפָחוּ; שָׁפָחוּ אֶת רַגְלֵיהֶם שֶׁ בָּאֲרֵץ Gen. R. s. 65 (which were hanging down) rubbed against the ground; (Y. Peah VII, 20^b top נִגְשָׁה).—b) *crushed, weak, nimble*. Gen. R. s. 22 the evil inclination 'שֶׁ רִמְסָה לְלִסְתִּים שֶׁ וְכִי is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end 'שֶׁ בְּנֵי אָדָם שֶׁ Ruth R. to I, 1. Gen. R. s. 53 'שֶׁ לֹא שֶׁ נָּחַשׁ now what is his gift (the child born to him)? is it not puny? I put my finger &c. (v. פָּדַח); Yalk. Deut. 810 שָׁפִיפָה . . . מַחְנִיחָה (Ohald.). Gen. R. s. 60 'שֶׁ רִוְיִין ed., v. שָׁפָה I; a. fr.

Palp. שָׁפַח to rub, polish, brush off. Y. Sabb. IV, end, 7^a שָׁפַח עַד שֶׁ יִשְׁפָּח (the stones, to wipe off the dirt); Bab. ib. 125^b וְשָׁפָחוּם צֵאוּ go out and rub them. Y. Ter. I, beg. 40^a בְּמִשְׁפָּחָה בְּהֵן בְּמִים when he scours them with water. Yoma 30^a לְשָׁפָחָה to wipe off (squirtings). Mikv. IX, 2 'שֶׁ אֵלֶּא אִם כֵּן שֶׁ unless he has rubbed the soot off. Tosef. Dem. I, 18 מְשַׁפָּחָה he may rub him (with oil). Y. Ber. IX, 14^c top עַד שֶׁ יִשְׁפָּחָה עַד before rubbing (the rectum), v. מְשַׁמֵּשׁ; a. fr.

Nif. שָׁפַח to be crushed. B. Kam. 28^b וְנִשְׁפָּח בָּאֵבֶן (Ms. F. שָׁפַח read: וְנִשְׁפָּח), v. שָׁפַח II.

שָׁפַח ch. same (interch. with שָׁפַח). Targ. Ex. XXXII, 20 וְשָׁפַח (h. text וְשָׁפַח); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 וְשָׁפַח (h. text וְשָׁפַח). Ib. LXXXIX, 24 (h. text וְשָׁפַח); a. e. *Palp.* שָׁפַח to rub against, let glide down. Sabb. 154^b וְשָׁפַח שֶׁ דָּקָא מְשַׁפָּחָה II.

Ilhpa. שָׁפַח to be crushed. Targ. Job V, 4 וְשָׁפַחָה (incorr. וְשָׁפַח; h. text וְשָׁפַח). Ib. XXX, 8, v. שָׁפַח II ch.

שָׁפַח *Pi.* שָׁפַח (v. next w.) to repair. Keth. 103^a

שָׁפַחָה if she repaired the house, how is it?; v. שָׁפַחָה.

שָׁפַח *Pa.* שָׁפַח (Shaf. of שָׁפַח) [to undo a breach (comp. to remove the ashes),] to repair. Targ. II Chr. XI, 11 וְבָנָה וְשֶׁ קָרִיין וּמַנִּי וְכִי (h. text וְשָׁפַח). Ib. 23 וְשֶׁ קָרִיין וּמַנִּי וְכִי (h. text וְשָׁפַח), to which Targ. supplies וְשָׁפַח he built and fortified cities, and appointed &c.—Meg. 4^a אֲרָא אֲסָא שָׁפַחָה Ar. a. Rashi (ed. שָׁפַח, corr. acc.) Asa came and restored their fortifications. Yeb. 63^a וְשָׁפַחָה וְכִי fill up (a hole in time), that thou need not repair, repair, that thou need not build.

שָׁפַח, שָׁפַח, שָׁפַח, v. שָׁפַח, שָׁפַח.

שָׁפַח *Tosef. Makhsh. I, 2*, read: שָׁפַחָה (v. R. S. to Makhsh. I, 4).

שָׁפַר (b. h.) to be smooth, rounded; to be pleasing, good, cheerful. Ex. R. s. 1 (play on שָׁפַר) שָׁפַר מַעֲשֵׂיהָ (not שָׁפַר) her deeds were pleasing before God.

Pi. שָׁפַר to cleanse, make pleasing; to conciliate, harmonize. Sot. 11^b; Ex. R. l. c. the Lord sent an angel from on high וְשָׁפַרָה אֹרָם וְשָׁפַרָה אֹרָם (not שָׁפַר) who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שֶׁ שָׁפַחָה מִשְׁפָּחָה עַל וְכִי she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to שָׁפַר, Gen. XLIX, 21) 'שֶׁ שֹׁפָר אֲמָרִי שֹׁפָר שֶׁ שֹׁפָר מְשַׁפֵּרִין אֲמָרִין וְכִי words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. עַל יָדוֹ וְשִׁי' (not רִיץ) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. l. c.) [read:] וְשָׁפַחָה וְכִי וְשָׁפַחָה וְכִי they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 וְשָׁפַחָה (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שֹׁפָר) in this month (Tishri) cleanse your deeds; 'שֶׁ אִם שָׁפַחָה וְכִי if you cleanse your deeds, I will &c.; a. e.

Nif. שָׁפַר to be made neat-looking, bc adorned. Y. Sabb. X, end, 12^d לְשָׁפַר . . . לְשָׁפַר who makes a strap (for an animal) . . . to be adorned with it; Tosef. Kel. B. Bath. IV, 13 לְשָׁפַר (*Pi.*).

שָׁפַר ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11^b וְשָׁפַרָה מִלִּפְנֵי וְכִי and the thing was pleasing in my sight and &c.; Y. ib. I, 18^d top; Y. Maas. Sh. V, 56^c top. Ker. 5^b שְׁמִיץ וְכִי if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

Af. שָׁפַר to cleanse, make handsome, pleasant. Targ. Y. Gen. IX, 27 (h. text וְשָׁפַר). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. שָׁפַר *Pa.*); a. e.—Y. Maas. I, 49^a bot. 'שֶׁ אֲפָרִי וְכִי cleaning the theatre; a. e.

Ilhpe. שָׁפַר to make one's self fair, adorn one's self. Targ. Jer. II, 33.

שָׁפַר m. (b. h.; preced.) *beauty, splendor, pleasantness*.